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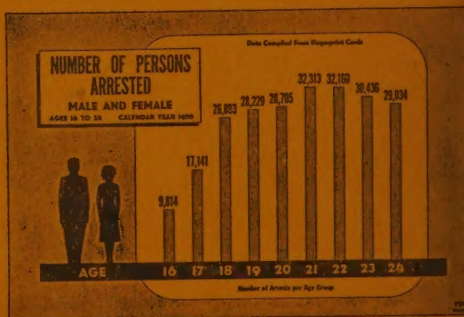
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The Veil Was Rent*

WILLIAM HARRISON WILLIAMS

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Charlotte, N. C.

The six long hours on the cross had at last come to a close. Christ said, "It is finished," and cried, "Father into thy hands I commend my spirit"—His head dropped on his breast, and his soul went to God.

Among the strange things which are said to have happened at this time there is one which all the synoptics record but to which the commentators have paid little heed. Someone stepped into the temple, and entering the Holy Place, saw that the heavy and ornate curtain, which separated the Holy Place from the Holy of Holies, was rent from the top to the bottom. We pause before the torn veil and ask ourselves

What Was The Purpose of the Veil?

The first reference to it is found in the book of Exodus (26:31-33) where instructions for the making of the tabernacle are given. "Thou shalt make a veil of blue, and purple and scarlet, and fine twined linen; with Cherubim and the work of skillful workmen shall it be made; and thou shalt hang it on four pillars of acacia wood overlaid with gold—and thou shalt separate unto you between the holy place and the most holy."

In Herod's temple, the only thing in the holy of holies was a stone on which the high priest was to place his censer.

The baccalaureate sermon delivered at the Southern Baptist
Theological Seminary Commencement, May 2, 1951.

Once each year there was the day of Atonement for the sins of the people. The high priest would bathe in pure water and be garbed in clean white garments, bearing his censer and a bowl of blood he would raise the corner of the veil and slip into the presence of God in the Holy of Holies. The priests were in the holy place, the great mass of the people in and about the temple. God could be approached only at stated time, by duly authorized persons.

But when Christ died on Calvary, the old covenant comes to an end. All things are become new. The rent veil is the symbol of the new covenant. As the writer of the Book of Hebrews stated it, "But Christ having come a high priest of the good things to come—through his own blood entered *once for all* into the holy place, having obtained eternal redemption—for this cause he is the mediator of a new covenant" (Heb. 9:3-5). The woman at the well said to Jesus, "Our fathers worshipped in this mountain; and ye say that Jerusalem is the place where men ought to worship." Jesus saith unto her "Woman believe me, the hour cometh, when neither in this mountain, nor in Jerusalem shall ye worship the Father—But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshippers. God is a spirit and they that worship him must worship in spirit and in truth." No longer were there to be sacred places and privileged classes—God and Truth and Personality alone are sacred. A God, not confined to a sacred place, but a God who enters into all of life and through truth effects personality.

Now the tragedy is that with this glorious revelation which is symbolized by the veil men should continuously seek to

Confine God to The Holy of Holies.

Dr. J. Hope Moulton in his book "Religion and Religions" has a section on what he calls "the pathology of religion"—He says, "Even Christianity has not been exempt from the universal law which ordains that the higher the organism the stronger the tendency to revert to type. As Virgil ex-

presses it in his well known line: 'All things are bound by fate to go backward and be swept away.' It is like a rower rowing upstream who relaxes for a moment the tension of his arms. Since religion can never follow the line of least resistance, but always depends on the unrelenting effort of the soul, it is obvious that in the study of progress we must allow very largely for the degeneration which comes from mere slackness. *It is incomparably easier to say prayers than it is to pray, to perform rites than it is to love mercy and walk humbly with God.* And so there is a force ever at work drawing man back to the 'beggarly alphabets' of religion, necessary enough when they are just learning to read God's lesson, but childish in later days."

This is what Jesus was thinking of when he used the parables of the new wine in the old wine skins, and the piece of new cloth sewed on the old garment. Shall we notice a few

Backward Trends In Religion.

When I speak of backward trends I am not thinking of any particular period of history, but ringing down through the centuries there comes to me that exultant, and enthusiastic cry of Peter on the day of Pentecost: "And it shall be in the last days, saith God I will pour out my Spirit on *all* flesh.

Through the centuries there has been the effort to confine God to a place or a person, and if you localize Him in one place, you infer that he is *not* in another place.

1. There is the trend *from prophets to priests.*

Oh the glory of the new covenant—the priesthood of all believers: any man, any where can have free access to God, and yet the idea of a special priesthood will come creeping back into our thinking.

Baptist preachers do not stand in the line of succession to the priests; but they are the sons of the prophets. The prophets did not get a discount at the stores, nor were they furnished with sustenance merely because they were prophets. They lived hard: locusts and wild honey for luncheon, and an occasional wheat cake baked by a widow.

In a sermon which Dr. Phillips preached before the Southern Baptists in 1931, he said; "The priest confined God to a box, over which he presided, and from which he doled divine favors for a consideration to Jews only. The prophet took the wings of the morning and found God everywhere. He saw him in the stars, heard him in the storms, walked with him in gardens, and talked with him in solitary places. He saw him as the one God of the whole earth, and dreamed of a spiritual kingdom which should include all mankind—the priest was the fawning favorite of kings. The prophet, like an avenging angel, chased king's chariots and hurled alarming denunciations into royal ears."

When I entered the ministry some forty seven years ago, one of my first purchases was a Prince Albert coat, which reached down almost to my ankles—We wanted to be different—to have a distinctive garb. Dr. Broadus once said to his students, "Never dress so that you will be spotted as a preacher, but never do anything that will cause men surprise when they learn that you are a preacher."

If you see fit to wear a robe in your pulpit, remember and make your people know that the Geneva gown was not the robe of the priest, but of the scholar. Those poverty stricken scholars went about in rags, and when they appeared before their classes, they wore the gown to hide the rags beneath. Should you wear a pulpit gown, be very certain that the sermons you preach do not give the lie to the habiliments in which you are garbed.

2. There is the trend *from symbols to sacraments*.

Jesus established the supper to proclaim a great and vital truth—that as the body is sustained by food so his followers must constantly feed their spiritual lives by communion with him.

Baptism was a clear and beautiful picture of death, burial and resurrection. But the backward trend, to make material things sacred, prevented these telling symbols. Dr. Harnack says, "The history of infant baptism cannot be clearly traced, but certain it is that it came into being as the mystical idea of the efficacy of the sacrament spread

among the early Christians." Let us have all reverence and dignity when we partake of the supper—but let us ever keep it clear in the thinking of our people that in the very nature of the case things material can have no inherent spiritual quality.

Preach it as strongly as you will, but there will still be some people in your church who have an impression that baptism is essential to salvation.

3. From Sacred Truth to Sacred Places:

I repeat my thesis that only God and Truth and Personality are sacred. And yet the idea of a holy place persists.

You recall that last year when the hosts of pilgrims went to Rome to observe the year of Jubilee, the pope granted special indulgences to those who would visit certain specified shrines. Those were sacred places, and those who visited them might have special indulgences.

Since receiving the invitation to speak to you I have thought of the days of my Seminary course and of my early ministry in Kentucky. The "Mourner's bench" was stressed. I think that we have drifted too far away from emphasizing the experience which came to a man as he kneeled at the mourner's bench; but the trouble was that many people had the impression that only at the mourner's bench could a man be saved. I once attended a Fifth Sunday meeting where one of the questions proposed for discussion was, "Is the mourner's bench a part of the plan of salvation?" One brother made the rather heretical statement that he believed a man sitting on the back seat, might be as genuinely converted, as when he was at the mourner's bench.

A few years ago I attended a wedding in a Protestant church in our city. In the center was the altar, on one side the lectern and on the other the pulpit. When the altar boy came in from the vestry, and had to pass before the altar, he faced it, kneeled and made the sign of the cross. The reasoning behind it all was that God's presence was in the altar. The choir must be divided so that the

members do not turn their backs on God. The preacher must stand to one side and never come between the people and God.

We have the pulpit in the center, not to exalt the preacher but to stress the fact that in worship we seek to proclaim sacred truth. I call the part of the building in which we have our largest group of worshippers, not the sanctuary but the auditorium—I want my people to hear the truth.

Some say that the divided choir and the altar is more beautiful, But the canons of taste differ. You recall that Ruskin in his "Seven Lamps of Architecture" speaks of the Lamp of Truth, and the Lamp of Beauty. Now if the "Lamp of Beauty" is so placed that it obscures the "Lamp of Truth" we become worshippers of the beautiful instead of advocates of truth. All unconsciously we confuse the aesthetic with the religious. Throughout the years our Protestant architecture has been the symbol of our great Protestant declaration. God pity us when John Calvin, and John Wesley and Roger Williams go trouping back to Rome.

Some time ago a member of my staff came to me in great agitation, and said, "Dr. Williams, I have been all over the building and find that we do not have a picture of Christ anywhere," I replied, "No, there is not a picture of Christ anywhere in the world. We are trying to trace the picture of Christ in our own lives, and in the lives of our members." At another time she asked to have a special room which she could fix up as a prayer room. I replied, "Why we have several prayer rooms." She said, "Where?" "Well," I said, "My study is a prayer room, the auditorium is a prayer room, every class room, and every assembly hall is a prayer room."

Oh how continuously and unconsciously we seek to push God back into the Holy of Holies and rehang the veil. In a recent article in the Christian Century on "The Rediscovery of Puritan Worship," Dr. James Hastings Nichols says, "Wide spread ignorance of their own history has cut off the heirs of the Puritans from three fourths of their own

heritage of worship, and has left them open to the blandishments of chancels, processions, sideboard altars, salutes to the colors, rhythmic dancing, and all sorts of ecclesiastical spats, stomachers, and button shoes."

If I have seemed to be a bit critical of some of the practices of my brethren it is to clear the ground for the purpose of emphasizing a great truth:

Proclaiming a God Who Will Not Be Confined to the Holy of Holies.

When you concentrate God to a certain place, you minimize Him in another place. The omnipresence of God means that He permeates all life. "But the righteousness which is of faith saith thus, Say not within thy heart, Who shall ascend into heaven? (That is to bring Christ down); or, who shall descend into the abyss? (That is to bring Christ up from the dead). But what said it? The word is nigh thee, in thy mouth, and in thy heart: that is the word of faith which we preach" (Rom. 10:6-9) "For this is the covenant that I will make with the house of Israel

After these days said the Lord;

I will put my laws in their mind,

And on their heart also will I write them:

And I will be to them a God,

And they shall be to me a people:

And they shall not teach every man his fellow citizen,

And every man his brother, saying, Know the Lord:

For all shall know me,

From the least to the greatest of them,

For I will be merciful to their iniquities,

And their sins will I remember no more.

In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away" (Heb. 8:10-13).

The three great emphases of the preacher of the new covenant must ever be on God—and Truth—and Man.

1. *A God Who Lives And Reigns:*

When I speak of God you will know that I am speaking of the triune God, a God who came in human form, and

dwelt with men, revealing the Father. A God who through His Spirit now deals with the souls of men.

To-day and every day desperately needs a fresh consciousness of God. In the year 586 B. C. Nebuchadnezzar of Babylon sacked the city of Jerusalem. Most of the inhabitants were carried away in chains, but there was left a pitiful remnant. The walls of the city had been broken down, and the temple destroyed. The people were garbed in rags and pinched by hunger—But on this dark and troubled scene a prophet arose whose message is appended to the book of Isaiah. Hear his words: "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion; "Thy God reigneth." The message of the book of Revelation may be summed up in the words "Don't overlook God"—He has a stake in the future, and is deeply concerned over the ultimate developments of history. He still sits on the throne of His glory, and has not the slightest idea of abdicating. Evil men can always do some foolish thing which will result in their ultimate overthrow. We may be sure that the future is not in their hands but in God's. "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they are, and were created" (Rev. 4:11). Christ came to establish a Kingdom—not to give to men an iridescent dream of some future state of bliss—but a rule over the actions, minds, and emotions of men. Our God of the counting house, of the school room, of the nations, of the earth.

"This is my Father's world, O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.

2. *The Kingdom is the Kingdom of Truth.*

"Pilate therefore said unto him, Art thou a king then? Jesus answered "Thou sayest that I am a king. To this end have I been born, and to this end have I come into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice" (Jno. 18:37). He said,

"If ye abide in me and my words abide in you, ye shall know the truth, and the truth shall make you free"—It is the truth about God which is the truth which liberates.

You recall that Bunyan tells of how Mr. Great Heart met a man with his sword drawn and his face all bloody. When asked his name he replied that he was Mr. Valiant-for-the-Truth. He was a pilgrim on his way to the celestial city. He told of how he had met three men Wild-Head, Inconsiderate and Pragmatic. They had offered him three choices, either he should join forces with them, he could go back, or forfeit his life. Mr. Valiant-for-the-Truth would accept none of the choices, but drew his sword and put the rascals to flight. I heard Dr. Carver say, "The purpose of this Seminary is not to train men to maintain a tradition, but to know and proclaim the truth." But it is truth as related to life.

3 Your Final Emphasis must, therefore, be on Man.

God was unwilling to remain in the Holy of Holies. In his infinite love He came and took upon himself the form of a servant, and he was criticized for being the friend of publicans and sinners.

One of the fundamental principles of the Kingdom is reverence for personality. When I say we must stress man, remember that the truth about human nature is essential if we are to have an effective approach to man. Dr. Fosdick has two sermons with which every preacher should be familiar. One is "After Forty Years In The Ministry"—The other is "Modern Man's Rediscovery of Sin." The liberal theology of a generation ago sought to minimize the fact of sin. It held that man would do right if he were in the right environment. It told us that our business was not to save men as brands from the burning, but to put out the fire. It sounded all right, but while we sought to extinguish the fire by education and slum clearance and social betterment the fire blazed on. These things are good, but they do not go deep enough, for the combustible ma-

terial is not in the houses in which men live, but in the old human nature down in their hearts.

If man is a sinner he needs a great Saviour—"Where sin abounded, grace did much more abound." God comes to him, for "God was in Christ reconciling the world unto himself." God, Truth, Man—all come to focus in "The blessed good news of the Son of God."

My brethren if we are to be emissaries of God; protagonists of Truth, lovers of men, what manner of men should we be? Emerson once said, "What this parish needs is a man who really knows God." Bishop Quayle once wrote, "Man and God, these the preacher has by heart. What blessed luggage they are: Folks for whom God died, and a God who died for folks. The wideness of the ground and sky are on such a man. He walks in radiance like perpetual dawn. He talks with God and God talks with him. And when the preacher comes on Sunday from his journey through the week the people ask him 'Preacher man, where were you and what saw you while we work-a-days were sweating at our toil?'" Then of this preacher we may say reverently 'He opened his mouth and taught them saying' and there will be another though lesser Sermon on the Mount. And the auditors sit about and sob under their breath and say with helped hearts 'Preacher, saw you that and heard you that? You were well employed. Go out and listen and look another week; but be very sure to come back and tell us what you saw and heard' that will be preaching."

Were I asked to design a seal for my Baptist brethren, I would depict an empty Holy of Holies; before it there would be a torn and divided curtain, and over it I would place the legend "For of him, and through him, and unto him are *all things*. To him be glory for ever. Amen."

My young brethren, to you I throw the torch. Fifty and two years ago I stood for the first time in the pulpit and tried to proclaim the blessed gospel of the Son of God. It was five years later that at the request of the church which had called me I was ordained in old Norton Hall,

and ever since that time I have been a pastor, and have very rarely been out of my pulpit. To me, God in his infinite love has granted a longer period of service than is given to most men; but had I a thousand more years to live I should want to devote every moment of every year to this glorious ministry. I congratulate you as you enter the most thrilling and glorious life work, in which it is the lot of man to participate.

Eighteenth Century English Congregationalism As Exemplified in the Life and Work of Philip Doddridge*

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Fourteen years ago the late Mr. Bernard Manning wrote one of the most interesting and penetrating of his essays under the title "Congregationalism in the Eighteenth Century" (*Essays in Orthodox Dissent*, 1939, No. 10). In it he treated the development of the denomination as a whole, discussing its legal and political position, its Church organization and activities, and its relation to the theology and religious experience of the time. In the closing pages Mr. Manning refers to what he calls "the specious, the popular, the classical theory" about eighteenth century Congregationalism in England, that, namely, which presents it as "a story of a depression after the Toleration Act, an inglorious sleep, and then a waking to the trumpet of Wesley and Whitefield" (p. 185). Such a theory, in Mr. Manning's view, "makes nonsense of history because it fails to explain why Congregationalism, one of the Three orthodox Denominations of 1689, was ready to receive, and did receive, the fire from heaven in the Evangelical Revival whilst Presbyterianism, another of the Three orthodox Denominations of 1689, was not ready and did not receive it" (*ibid.*). The reasons for this remarkable achievement (as he rightly calls it) were, in Mr. Manning's view, three:

*Note by the author: This is the bi-centenary year of the death of Philip Doddridge, and a number of celebrations are planned for this country. There is to be a commemorative volume of essays to which I am contributing an article on "Doddridge and Foreign Missions" and also meetings in Northampton in the autumn. Doddridge's hymns are, I believe, still widely sung in the United States in our own and other denominations. There were always close links between Doddridge's church and our Northampton Baptist church. Moreover, in his last years Doddridge was much impressed by what he learned of the work of David Brainerd and by the early publications of Jonathan Edwards.

first, the reality of the church fellowship of the Congregationalists, secondly, the liturgy of eighteenth century Congregationalism and in particular its hymns, and, thirdly, its Calvinistic theology.

Mr. Manning expressly excluded from his essay the personal note, through the name of Watts, which could not but appear, tempted him (as it always did) to a few glowing sentences. I propose to write here about Philip Doddridge as a personal representative or exemplar of eighteenth century Congregationalism. Would that Mr. Manning had written more about him than he did. The name of Doddridge occurs only rarely in Mr. Manning's pages and usually only as a pendant to that of Watts. Yet there is little doubt, I think, that Doddridge was both a more typical and a more widely influential figure than was the older man. Certainly his is one of the most illustrious and attractive names in the Congregationalist Calendar of Saints, and a recalling of the man and his work may tell us much about eighteenth century Congregationalism and also suggest certain things of interest and relevance for our own time.

If Doddridge is remembered at all today it is as a hymn-writer. Some half-dozen of his hymns have won a permanent place in the worship of many different branches of the Church. Mr. Adam Fox in *English Hymn Writers*, one of the latest contributions to the "Britian in Pictures Series," only manages to spare Doddridge two or three lines but he mentions three hymns: "Ye servants of the Lord," "Hark the glad sound, the Saviour comes" and "My God and is thy Table Spread." Mr. Fox notes that the last named was for long the only communion hymn commonly sung in the Church of England. These are not, I think, the three of Doddridge's hymns which would be given first place in a selection made by a Free Churchman, though the last two also chosen by Mr. George Sampson in his Warton Lecture, *The Century of Divine Songs*. Mr. Sampson's third choice is "O God of Bethel," but the text of that hymn as now sung is considerably altered (and

improved) from Doddridge's original composition of 1737. Congregationalists have usually preferred to begin the hymn with the phrase "O God of Jacob," though this appears to be a change from the original, made by Job Orton, who after Doddridge's death collected the hymns together. Doddridge's original text will be found in Julian's *Dictionary*, together with the evidence for ascribing to the Scotsman, John Logan (1748-88), the present form of the hymn, including the fine second verse beginning "Our vows, our prayers, we now present." But if we set on one side this hymn, most of us would want to add to even a short list of those we gratefully ascribe to Doddridge:

"My gracious Lord, I own Thy right"

"O happy day, that fixed my choice"

"Awake my soul, stretch every nerve"

To have written hymns like these—simple, dignified and yet warm and sincere—is no mean achievement. But though Doddridge composed in all some 370 hymns, he was no professional verse-maker like Watts, nor was he so gifted. He did not possess that spiritual emotion matched with poetic facility which caused Charles Wesley to produce 6,500 hymns, so many of them of the very finest quality. Doddridge wrote his verses for his own congregation, mainly, and as the summing up of a sermon. They were not collected until after his death, and it is perhaps not unfair to say that they were collected because they were by Doddridge rather than because any large number have outstanding merit. To his contemporaries it was the man who was important—and, if the writer, then Doddridge, the author of *The Family Expositor*, which helped them with their Bible reading and which the author himself regarded as "of great importance for the service of the Church" (H.V. 92), or Doddridge, the author of *The Rise and Progress of Religion in the Human Soul*, which was a manual of spiritual direction and one of the most influential in our English tradition.

Doddridge was born in London in June, 1702. He was the twentieth child of his parents, but of the preceding

nineteen only one was living at the time of Philip's birth. Before passing from such facts with the distaste which this age feels in regard to them, it may be well to recall that John Wesley, who was born just a twelvemonth later, was the fifteenth child of his parents. Doddridge's father, an oil merchant, came of an old and well-connected West country family. His paternal grandfather, the Rev. John Doddridge, of Shepperton, had been one of the clergymen ejected after the Act of Uniformity of 1662, but he had been dead several years before Philip was born. Philip's mother was the daughter of a religious refugee from Bohemia. A tradition of faithfulness for conscience sake and a treasured copy of the original edition of Luther's German Bible came to the boy from his continental ancestry. He was still a boy when first his mother, then his father died. A self-appointed guardian moved the lad from a school in Kingston to one in St. Albans and this brought him into contact with Dr. Samuel Clark, the minister of the Independent Church in St. Albans. In 1718, as a youth of sixteen, he joined this church. Shortly afterwards the guardian got into serious financial difficulties, and Phil, as he was called, sold the family plate he had inherited in a fruitless effort to put matters right. An older branch of the Doddridge family had had contacts with the Russells. Nearing of the difficulties which now faced the youth, the Duchess of Bedford offered to support him at either Oxford or Cambridge. But to get there involved subscription to the 39 Articles. Phil Doddridge was a Nonconformist, and already had his mind and heart directed towards the Nonconformist ministry. He sought the advice of Dr. Edmund Calamy (1671-1732), the learned Presbyterian minister and historian. Either Calamy was suffering badly from depression regarding the prospect for Dissenters, or he did not judge Doddridge to be very promising material for the ministry. He gave the youth no encouragement, rather the reverse. But at this critical moment, his faithful friend, Samuel Clark, intervened and helped him to secure entry to the Nonconformist Academy at Kibworth Harcourt in Leicestershire.

The contribution of the Nonconformist Academies to English religion and English education in the eighteenth century has been often stressed. Kibworth, under John Jennings, was not one of the largest or most famous of the Academies but the instruction given there must have been of good quality.¹ Doddridge was at Kibworth for three years and in 1722 moved with the institution to Hinckley. A year later he returned to Kibworth to take charge of the Independent church there, his salary being 35 pounds a year. The salary and the opportunity in Kibworth alone were small. Doddridge in his early twenties was a lively, able and attractive young man, fond of society both male and female, apparently something of a romantic. In 1725 he moved into Market Harborough, became assistant to the Independent minister there, Mr. Some, but retained also the charge of Kibworth. As his powers developed, he was sought after by churches in various parts of the country. He was, however, devoted to Mr. Some. Some of the Bedford family had Leicestershire estates and were still sympathetic to Nonconformity. His ministrerial brethren were anxious to keep Doddridge in the neighborhood. A way mutually satisfactory seemed to have been found in 1729 when it was decided to revive the Academy, which had lapsed on the death of its Principal not long after the move to Hinckley. Isaac Watts of London was consulted and approved. In June, 1729, the Academy was reopened in Harborough with Philip Doddridge, aged 27, as the bachelor Principal, and the widowed Mrs. Jennings as Housekeeper.

They had hardly begun their work, however, before Doddridge was pressed to move with the Academy to Northampton. The Independent Church on Castle Hill—which was some sixty years old—badly needed a new leader. The sister Baptist Church, a stone's throw away in College

1. Some moderns will be pained to learn that in a letter to his brother-in-law Doddridge wrote: "We have some of Goodwin's works in the library, and some of the great Dr. Owen's, but you know I am not very fond of such mysterious men" (*Humphreys, The Correspondence and Diary of Philip Doddridge*, I, 44).

Lane, was passing through a difficult period. But Northampton and the country-side around was good soil for Nonconformist witness. After considerable hesitation, some initial difficulties with Mr. Some and a breach with Mrs. Jennings, Doddridge, on December 6, 1729, wrote a letter accepting the Northampton invitation. Three months later he began there the work which was to occupy him for the remaining twenty-one years of his life. One of the problems which immediately occupied him was that of marriage. In May, 1730, he proposed to Mrs. Jennings' daughter, Jenny; but the girl was only just sixteen, and, no doubt wisely, refused him. How distressed he was it is difficult to say. Like other disappointed swains he soon took other action. That same summer in Worcestershire he came to know Mercy Maris, who was six years older than Jenny and therefore much more suitable in age to be the wife of a College Principal. Philip Doddridge and Mercy Maris were married at Upton-on-Severn on December 22, 1730. It was a match that brought to both of them great happiness. Not a few of Doddridge's letters to his wife are to be found in the collection diligently made by his great-grandson and they provide abundant evidence of a mutually enriching companionship and affection. Nine children were born to them—three daughters (the eldest of whom died young), then a son, then another daughter, then four more children, all of whom died in infancy.

Doddridge soon found his feet as preacher and pastor in Northampton. Congregations increased considerably. They were drawn from all ranks of society and from a wide area around the town. The meeting-house, built at the end of the seventeenth century of stones from the old town walls, was typical of the age—rather barn-like, with an old sundial set on one of the walls. It had a look of "quiet, respectable ugliness," says Charles Stanford, whose own personal links went back into the eighteenth century. Some sentences from Stanford's description are worth quoting, for they bring vividly before us a Congregationalist meeting-house of the period:

"Space for about 700 persons. Roof propped by great white wooden pillars, one a little bandy . . . White galleries, clumsy white pulpit, a great sounding-board above it. Right and left of it, glazed with small grey-green panes, two tall windows of the lattice kind which . . . (were) . . . taken out when Whitefield preached that he might be heard by the crowd outside. Straight before the pulpit, a long, massive communion-table, at each side of which the students sat; and over this table, on a chain that dangled from the rafters, a mighty brass-branched candlestick. All the pews near the walls were deep and square . . . There were no lobbies. You went up the gallery steps in the sight of all Israel; and the doors opened right into the graveyard, grassy, still and peaceful." (*Philip Doddridge*, 1880, pp. 123-4).

In the galleries might often be seen men of the Dragoons. Downstairs were not a few important personages—ladies of the family of the Duke of Bedford (still faithful to their friend), sometimes the great-grandson of Oliver Cromwell, and often stately Colonel Gardiner, who had been wounded at the battle of Blenheim and converted after a dissolute life, and who was to die a heroic death at Prestonpans in 1745. But most of the congregation consisted of small gentry, shopkeepers, farmers from the country, farm labourers and many of the poorer classes of the town. Doddridge preached in a long white wig and a dark blue Geneva gown, and on stepping into the pulpit hung his triangular hat on a peg behind him. For some years metrical Psalms were sung to the accompaniment of flutes and fiddles. Later these were done away with and a clerk with a tuning-fork took the lead. In his later years Doddridge had little time for elaborate pulpit preparation, and most of his sermons were delivered from a few notes. Some of his students thought he ought to have provided them with more highly finished models, but it is clear that Doddridge was an effective, if not a great, preacher. At the close of the sermon a hymn—often a new composition of the preacher's—was given out line by line and sung. After morning service those of the congregation who had come in from

the country brought out their dinners. Then Doddridge catechized the children. His concern for the younger generation was one of his most notable characteristics. It is a mistake to think that such a concern began either with Robert Raikes or with the Young People's Societies and Departments of our own time.

The second Sunday service in the 18th century was in the afternoon. Once a month, when the moon was full, the Lord's Supper was celebrated. Otherwise there was not usually an evening service, the bad roads and darkness making it too difficult to assemble. For what he called the Sacrament of the Lord's Table Doddridge prepared himself and his people most carefully. We possess a number of special memoranda written either before or after the service and covering almost the whole period of his ministry (See Humphrey, *op. cit.* I). In addition to his Sunday preaching—and all he did in the Academy—Doddridge, for nearly ten years, gave a Thursday lecture of exposition in the College Lane Baptist Chapel. The relations between College Lane and Castle Hill were close and friendly, as were indeed the relationships of Baptists and Congregationalists generally. In many eighteenth century towns in England there was no rigid distinction between them.

The Academy was located in Doddridge's house. The number of students varied between thirteen and forty-six and most of them were there for five years. It was a Secondary School, University and Theological College combined. Doddridge had an assistant, but most of the work rested on his own shoulders. Some of the pupils were not intending to enter the Congregational ministry, but they came of convinced Nonconformist homes and wanted a good general education. I came the other day upon a letter written by Doddridge to a young man in Abingdon who was wanting to enter the Academy. It was written in 1739.

"My pupils in the ~~house~~ pay 16 pounds per annum board and 4 pounds for teaching: they wash their linen abroad and find candles. ~~They~~ ^{They} also pay one guinea for a closet, and either bring ~~books~~ ^{books} and pillow-beers, or pay a guinea for them. There

is also the second year a guinea to pay to the library, which is the property of the public; and if they chose to go through the course of experimental philosophy, to which they are not obliged, a guinea towards the apparatus, which also belongs not to me, but to the public; being by my will left in the hands of several ministers in town and country for the use of an academy, which they shall approve in case of my decease" (*Baptist Register*, IV. 904).

A knowledge of Latin seems to have been expected of all those who entered the Academy. A knowledge of Greek was hoped for. One of the first things new pupils had to learn was Rich's system of shorthand. Doddridge himself lectured in the Classics. All ministerial students had to learn Hebrew. "In the morning," says Stanford, "at six in the summer, at seven in the winter, a bell sounded, and shortly after, they all assembled in the lecture room, when a prayer was offered up, after which they dispersed to their several studies. They met again at family worship, which the doctor opened by a short prayer, after which a chapter of the Old Testament was read in Hebrew by the senior, which he expounded critically and practically; a psalm was then sung, and there was a closing prayer. There was the same order in the evening service, the only difference being that verses in a chapter of the New Testament were then read in rotation, sometimes in Greek, sometimes in French. Each student had the Old Testament and Wetstein's Greek Testament, in quarto, interleaved, in order to take down the expositions" (op. cit. p. 78) of Doddridge himself. "The main staple of the curriculum was a series of 250 lectures on the principal subjects in Pneumatology, Ethics and Divinity" (ibid p. 79). The notes of these were subsequently printed. They present theological instruction in a forbiddingly and mistakenly mathematical form. Besides the lectures in this syllabus, Doddridge taught Algebra, Geometry, Natural Philosophy, Civil Law and Jewish Antiquities. Sometimes he would indulge in lectures on Rhetoric, on the Microscope and on Astronomy, for he was very interested in scientific de-

velopments. There were lectures on Church History and on Ancient Philosophy. Occasionally Doddridge gave talks in the Library, going from case to case and row to row of new books, and talking about them. He could get up a subject quickly, he had a clear head and he was a good teacher, but it is difficult to deny that he seems to have attempted what has been called "a mental scamper all round the Cyclopaedia" (Stanford, *op. cit.* p. 81).

In its early years the Northampton Academy had local opposition to overcome. Political as well as religious prejudice led the Vicar of Kinksthorpe to try to prosecute Doddridge for having an Academy without a license from the Bishop of Peterborough. In September, 1733, a rabble of Jacobite sympathisers attacked Doddridge's house and the Mayor of Northampton refused to interfere. But the help of the Dissenting Deputies in London and finally the personal intervention of George II, who was against any persecutions for conscience sake, secured Doddridge's position, and the Academy was soon a flourishing concern of which the town became duly proud.

What was Doddridge's theological standpoint? The chief questions of the day concerned the Person of Christ, the Trinity and the question of subscription to creeds. Doddridge lived at a time when Arianism and Socinianism were spreading in many quarters. Was he really orthodox? Mr. Bernard Manning and some of his disciples appear to make in regard to Doddridge, and even more in regard to Watts, claims to strict orthodoxy that are hardly tenable. To describe the Watts-Doddridge tradition as "orthodox dissent" is perhaps justifiable as a reaction from a fashion which tended to set a premium on unorthodoxy, but it is only relatively true and may sometimes mislead. R. W. Dale frankly recognized in Doddridge "an illustration of the influences produced by the atmosphere of the *Age of Reason*" dogmatic attitude of a man whose religious life was deep and earnest" (*History of Congregationalism*, 1907, p. 543), but he claimed that Doddridge's creed was "in its substance . . . identical with that of the great Independents of

the Commonwealth." Sir Alfred Dale, in a footnote to his father's work, admitted that this view was disputable. He thought that Doddridge's view of the Trinity was Sabellian, and that his doctrine of the Person of Christ was "logically destructive of the august and glorious truth that it was the Eternal Son who became man" (*ibid.* p. 544n.). Certainly Doddridge failed to satisfy the conservatives of his day. He seemed to his contemporaries sympathetic to the new rational theology of the time and many of his students became Arians or Unitarians; though how far a College Principal is to be held responsible for the subsequent careers of his pupils is perhaps a moot point. Doddridge had a warm and sympathetic nature, and of his personal devotion to the gospel there could be no doubt. The truth is he was not a great theologian, though in 1736 Aberdeen University made him a D. D.

More important than his theology was his deep spiritual concern. It was this that made him sympathetic to the earliest beginnings of the Evangelical Revival. We touch here some important matters. Two years before Whitefield began his preaching, two years before Wesley's decisive experience in Aldersgate Street, one of Doddridge's students, Risdon Darracott (influenced partly but not solely by what he had heard regarding the Holy Club) was bringing the spirit of revival into the villages of Northamptonshire, as he was later to do in the West Country. In the very early days of the new movement Doddridge came to know Benjamin Ingham, one of Wesler's friends and for many years of Moravian, and in 1739 George Whitefield paid his first visit to Northampton and records that he "was most courteously received by Dr. Doddridge." By 1741 Doddridge was in personal touch with Count Zinzendorf, and that summer, at a ministers' meeting at Denton in Norfolk, preached a sermon on "The Evil and Danger of Neglecting Souls," which, had its explicit pleas been acted on, would have given to Congregational ministers the honour, which came to a company of Baptists fifty years later in Kettering, of starting the first modern missionary society. In

1743 Whitefield preached in Doddridge's pulpit in spite of protests from a number of leading Congregationalists. In 1745 Wesley visited the Northampton Academy and addressed the students. The mutual sympathy and respect that grew up between Doddridge and the leaders of the revival may serve to illustrate the truth of another dictum of Mr. Bernard Manning's: "Unlike as they appear at first sight, the rigid Calvinism of the Congregationalists and the warm Arminianism of the Wesleys were in substance the same. Both rested on the one foundation, faith in the Lamb in the midst of the throne as it had been slain from the foundation of the world" (*Essays*, p. 192).

By the time of these contacts with Whitefield, Wesley, the Countess of Huntingdom and Zinzendorf, Doddridge's influence was growing considerably. He was well known throughout Northamptonshire and beyond. Few ordination services or ministerial funerals took place without his sharing in them. His students began to occupy strategic positions throughout the kingdom. We find Doddridge's name in the records in Kettering, Harborough, Rothwell, Welford, Daventry, Potterspury and many another Congregational Church. The aged Dr. Watts looked increasingly to him as a rising leader and successor. It was at Watt's instance that Doddridge began to write *The Rise and Progress of Religion in the Human Soul*. He began also to prepare an ambitious *Family Expositor* to cover all the books of Scripture, often carrying sheets with him as he journeyed on horseback to some distant preaching engagement. More than once he was invited to settle in London, particularly tempting offers being made by the trustees of Mr. Coward, who wanted to start an Academy in the metropolis. Doddridge came to number bishops and even Archbishops among his correspondents and acquaintances.

Doddridge's contact with the Archbishop of Canterbury has particular interest today. The most famous incident occurred in 1748. A celebrated Presbyterian minister, Samuel Chandler, had found certain of the Bishops ready to discuss once more the question of union, or Com-

prehension (as it was called). Many of the bishops, he was told, wished they were rid of the Athanasian Creed and would gladly seek to draw up new Articles of Religion in purely Scriptural phraseology. On this basis could there not be "reordination"? "None of us," remarked Chandler, "would renounce his Presbyterian ordination; but if your Lordship means only to impose your hands upon us, and by that rite recommended us to public service in your society or constitution, that perhaps might be submitted to." There is a strangely familiar sound about this, but something even more remarkable followed. The conversation was reported to the newly appointed Archbishop Thomas Herring, and Chandler was asked to wait upon him. Comprehension, the Archbishop thought, "a very good thing; he wished it with all his heart, and the rather because this was a time which called upon all good men to unite against infidelity and immorality, which threatened universal ruin; and added, he was encouraged to hope from the piety, moderation and learning of many Dissenters, that this was a proper time to make the attempt." Some of his fellow Dissenters were suspicious of Chandler for being too ready to compromise. But at this juncture Doddridge intervened. He called at Lambeth Palace and suggested, we are told, the possibility "of a sort of medium between the present state and that of a perfect coalition. The plan was, says Doddridge, "of acknowledging our churchts as *unschismatical*, by permitting their clergy to officiate among us, if desired," involving "a counterpart of permitting Dissenting ministers occasionally to officiate in Churches." This struck Herring as "a new and very important thought which he would lay up in his mind for future consideration" (Humphreys, *op. cit.* V. 75f., 4. 8. 1748 Stoughton, *History of Religion in England*. VI, pp. 18-21). Nothing further came of the matter at the time, but does Herring's ghost perhaps haunt Lambeth still, and can he 200 years later have whispered Doddridge's suggestions into the ear of Archbishop Fisher when the latter was preparing to preach before Cambridge University in 1946?

By 1748 Doddridge was a national figure. Still faithful to his pulpit and his Academy in Northampton, the range of his influence had greatly extended. "I have now on this table," he writes, "over a hundred unanswered letters." He had been drawn into many philanthropic enterprises. With his friend, Sir John Stonehouse, he was largely responsible for the foundation of Northampton Hospital, one of the earliest of its kind, and copied in measure by Dr. Radeliffe's Trustees when they established the Oxford Infirmary. He was interested in Charity Schools. He had played a notable part at the time of the rebellion of the Young Pretender in 1745. Congregationalists, like all Dissenters, were staunch supporters of the House of Hanover. When Charles Stuart began to march south, Doddridge felt that the government authorities in London were much too inactive and that local preparations for resistance in Northamptonshire were very inadequate. He himself took the lead in organizing a kind of Home Guard, and it seems quite likely that what the Young Pretender learned of the reception awaiting him in Northampton played an important part in making him turn back at Derby. In the battle at Prestonpans Doddridge's old friend, Colonel Gardiner, met his death. Doddridge gave himself at once to the task of writing a memoir, which had a very large circulation and which excited a good deal of controversy.

He had not long finished *The Rise and progress of Religion in the Soul*, which for nearly a hundred years served as a practical guide to the Christian life for evangelicals both of the Dissenting and Anglican traditions. He had other literary projects in hand. He was obviously overtaxing his strength and had never been robust. Nor was he without anxieties. The Moravians were proving an embarrassing group to have befriended. They were causing trouble in the Castle Hill Church. In spite—or perhaps because of—the new spiritual strivings of the time, Doddridge's hearers were not quite as numerous as they had been. The exercising of Church discipline was, as always in the Non-conformist churches of the 17 and 18th centuries, a sad and embarrassing matter.

Doddridge found much personal stimulus and challenge about this time in the accounts of what young David Brainerd had done among the Indians of the American colonies, and in his diary and journal as issued by Jonathan Edwards. He even allowed himself to hope that his only son Philip would volunteer as a missionary.

When he was in his late forties Doddridge's health began to fail. We do not need to follow in any detail the story of what happened. He sought recuperation at Bath, as was the custom of the time. To the concern of his friends he became worse not better. The ever-generous Countess of Huntingdon then offered to pay for Doddridge and his wife to make a voyage to Portugal. He knew he was a very sick man, but he was ready to try what the sea might do for him. In any case, as he said, "I can as well go to heaven from Lisbon as from my own study in Northampton" (Stanford, *op. cit.* p. 190). They sailed from Falmouth at the end of September, 1751. Doddridge died a few days after they reached Lisbon, and so it comes about that he is buried in the English cemetery there—the same cemetery as three years later received the remains of Henry Fielding, the novelist.

Congregationalism as exemplified in the life and work of Philip Doddridge! Twelve years after Doddridge's death John Wesley notes that someone he met in London was "as friendly and courteous as Dr. Doddridge himself. How amiable is courtesy joined with sincerity!" (*Journal, Everman Edition*. III, 159). Friendly, courteous, sincere—all three words were well applied to Philip Doddridge, and also, I think, to the Congregationalism of which he was so illustrious an ornament. Another ten years passed and one September day Dr. Samuel Johnson and the ever faithful Boswell, while on their tour of the Hebrides, found themselves, when on the island of Sky, kept indoors by "as great a storm of wind and rain as I have almost ever seen." But, says Boswell, "we were fully compensated by Dr. Johnson's conversation." They talked of Edmund Burke, and then of Edward Young, of *Night Thoughts* fame.

Boswell sets down some of Johnson's *obiter dicta* and then proceeds:

"Dr. Doddridge being mentioned, he (i. e. Johnson) observed that he was author of one of the finest epigrams in the English language. It is in Orton's Life of him. The subject is his family-motto,—*Dum vivimus, vivamus*; which in its primary signification, is, to be sure, not very suitable to a Christian divine; but he paraphrased it thus:

'Live, while you live, the *epicure* would say,
And seize the pleasures of the present day.
Live, while you live, the sacred *preacher* cries,
And give to God each moment as it flies.
Lord, in my veins let both united be;
I live in *pleasure*, when I live to *thee*.'"

(Johnson & Boswell, *Tour of the Hebrides*, p. 342)

It is pleasant to think of the storm-bound Dr. Johnson talking of a Congregationalist minister, then dead more than twenty years. The incident itself and what Johnson recalled throws light on both Doddridge and on eighteenth century Congregationalism.

Kierkegaard on Self-Acceptance

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There are three major "stages on life's way" in Kierkegaard, namely, aesthetics, ethics and religion. These terms apply to the personality organization in each stage. A personality centered in aesthetics must be seen to be quite different from one centered in the Christian faith.

Aesthetics applies to what Christian thinkers generally term "the natural man," but this marks a person out specifically as one who pays more attention to form and order in life than to meaning and content: the raiment is more than the body and the meat than the life. It is characteristic of children to be form-conscious, but the older person may also be the same only he places infinite stress on refinement of form. Strictly speaking aesthetics is the intensified attempt to refine the forms of externals in life at the expense of content. This has remarkable kinship to what Freud calls an "arrivist," one who has used up his instinctual forces to gain power and position. But Freud is talking about a manifestly neurotic crisis, whereas Kierkegaard's aesthetics includes many persons who pass for being happy and well adjusted, only they do not have a sense of being selves. This is the type who places absolute importance on ordering his life according to good taste and has forgotten or neglected to become a self in his own right. His self-hood varies greatly with the mood swing. Kierkegaard comments: "When a man lives aesthetically his mood is always eccentric because he has his center in the periphery. Personality has its center within itself, and he who has not his self is eccentric."¹

The aesthetic personality is an absence of true self-acceptance. The aesthetic self is measured in terms of externals. Such a person comes to see his own self in the

1. Soren Kierkegaard, *Either/Or*, Vol. II, p. 193.

light of a talent, a bank account, or even a handicap; only surface matters get attention.

The greatest danger, that of losing one's own self, may pass off as quietly as if it were nothing; every other loss, that of an arm, a leg, five dollars, a wife, etc., is sure to be noticed.²

The aesthetic man is one who also takes the judgments of the group, the public without setting his own freedom in opposition to the tyranny of public opinion. For Kierkegaard, the complete surrender of the self to the crowd becomes the most fundamental disorientation:

By seeing the multitude of men about it, by getting engaged in all sorts of worldly affairs, by becoming wise about how things go in this world, such a man forgets himself, forgets what his name is (in the divine understanding of it), does not dare to believe in himself, finds it too venturesome a thing to be himself, far easier and safer to be like the others, to become an imitation, a number, a cipher in the crowd.³

The attempt to blend into the crowd, or to smother one's individuality in order to conform, leads one to sneer privately at what one publicly worships.

Aesthetics is also seen as "concealment" of one's true individuality. It is what Erich Fromm calls the loss of the feeling of "I am" because of a surrender to social pressure. Kierkegaard implies that just as in drama, so in real life, concealment is the factor of tension, while revelation is the relaxing factor. The person who represses or conceals his individuality may be all the more active in producing results that amaze his fellows, and yet he is always in a state of unconscious dread for fear of finally being revealed. He unconsciously senses his own emptiness and labors all the harder to overlay it with acceptable form. He may be a "partisan of the most rigid orthodoxy." Such a man, no

2. Soren Kierkegaard, *The Sickness Unto Death*, p. 49.

3. *Ibid.*, p. 51.

matter how religious he is for all that, comes under the aesthetic classification. Kierkegaard describes him thus:

He knows it all, he bows before the holy, truth is for him an ensemble of ceremonies, he talks about presenting himself before the throne of God, of how many times one must bow, he knows everything the same way as does the pupil who is able to demonstrate a mathematical proposition with the letters ABC, but not when they are changed to DEF. He is therefore in dread whenever he hears something not arranged in the same order. And yet how closely he resembles a modern speculative philosopher who found out a new proof for the immortality of the soul, then came into moral danger and could not produce his proof because he had not his notebooks with him.⁴

In his lack of true self-hood the aesthetic type is driven to poverty because he places the emphasis in the wrong direction; he comes to claim individuality by stressing his "differences" from other people. He is not content to be simply a human being; he finds such a role too insignificant. He tries to escape the humanity he holds in common with all others and seeks to become an "exception" along any line open to him. Karen Horney spots this type in the following:

Another way his sense of superiority expresses itself is in the feeling of his own uniqueness. This is a direct outgrowth of his wanting to feel separate and distinct from others.⁵

Kierkegaard tells how the aesthetic man fears the thought that he might be called on to give up his differences and become a part of the universally human:

Every one who lives aesthetically has for this reason a secret terror at the thought of despair, for he knows that what is brought forth by despair is the universal, and he knows also that it is the differences which make him what he is.⁶

4. Soren Kierkegaard, **Concept of Dread**, p. 124f.

5. Karen Horney, **Our Inner Conflicts**, p. 80.

6. **Either/Or**, II, p. 192.

In other words the differences which are accidental to the personality have been converted into essential qualities, and one has great anxiety at the thought of giving them up. He evaluates differences thus:

That the differences of life are only like the player's costumes, or like a traveling cloak which every one ought to take care of and see that the strings with which this overgarment is fastened are loosely tied, and particularly not in hard knots, so that when the time comes to change, it may easily be thrown off: this seems to be forgotten.⁷

Self is more than differences such as talent, or good fortune, or looks. So when a self becomes invested in some such accidental quality, Kierkegaard believes that the life stream is perverted. The person creates for himself an artificial center and becomes eccentric.

Ethics is the ground where self-hood first becomes possible. Ethics stands for a full acceptance of the universal human at the expense of giving up every claim to be different. The paradox stands that the universal must be embraced before the particular can have meaning. One is a generic creature before he can have individual significance, but if he refuses his generic classification with the race he never develops a healthy individuality. One can have his individuality and his differences **after** he has given them up. Aesthetics is not banished forever from the personality, rather a person finds that it has the significance of an adjunct rather than a substantive in life. Here is the picture:

. . . all of the aesthetical remains in a man, only it is reduced to a ministering role and thereby precisely is preserved. Yes, it is true that one does not live in it as before, but from this it by no means follows that it has been lost . . .⁸

Ethics demands "revelation" of the self, that is, it calls for a transparent self-consciousness. A man must "become

7. Søren Kierkegaard, *Works of Love*, p. 72.

8. *Either/Or* II, p. 192.

so radically conscious of himself that no adventitious trait escapes him." The following elaborates the idea:

Ethics says that it is the significance of life and of reality that every man become revealed. So if he is not, the revelation will appear as a punishment. The aestheticist, on the contrary, will not attribute significance to reality, he remains constantly concealed, because, however frequently and however much he gives himself up to the world, he never does it totally, there always remains something that he keeps back; if he were to do it totally he would be doing it ethically. But this thing of playing hide and seek always avenges itself, and of course it does so by the fact that one becomes enigmatical to oneself.⁹

The refusal to reveal one's inner secrets to the extent of becoming isolated from others finds its final expression as "inwardness with a jammed lock." Because of a determined will to withhold a basic secret the ability to communicate with others is lost.

Ethics stands for self-acceptance in the sense that one fully accepts the fact that he is human with the accompanying limitations. Ethics also stresses that each person choose himself, the self he is rather than the person he would like to be no matter how wild his wishes might have been with reference to his ideal self. The choice of the self is the same as repentance in Kierkegaard. The compulsive attempt to attain future ideals or the striving will to rid one of past embarrassments must all be laid down in a surrender to the present. Only in repentance and self-choice can the past or the future give way to present reality.

Only when in his choice a man has assumed himself, is clad in himself, has so totally penetrated himself that every movement is attended by the consciousness of a responsibility for himself, only then has he chosen himself ethically, only then has he

9. *Ibid.* p. 269.

repented himself, only then is he concrete, only then is he in his total isolation in absolute continuity with the reality to which he belongs.¹⁰

Self-hood in aesthetics is highly unstable, moody, changing with fortune and ambition. It centers in externals. Naturally it is eccentric since the whole self is channeled into the periphery. It frequently gives infinite significance to trivialities. Self-hood in ethical living is by contrast highly stabilized. The psyche becomes aware of its central significance in transparency, revelation and self-choice. But at most the ethical self is the moral law, which is largely negative.

The religious self, and in this the Christian self becomes the principal illustration, is Kierkegaard's unique contribution to the psychology of religion. Christianity is the true ground of positive self-hood. The term "self" is used synonymously with "spirit." Short of spirit self does not have its full meaning. The self is present only unconsciously in the pre-Christian stages, or at most is there negatively. Self is the ground of unity between psyche and soma. Self is the ground where finite and infinite meet, where freedom and necessity come together, where the temporal and eternal converge. But man is only a synthesis of these factors and not an integration of them unless he is a self in the Christian sense. That is, the self is not simply the relationship between psyche and soma but the self-conscious relationship between them, with the awareness that this relationship is grounded in God. This means that God is the middle ground by which the self knows the self. Man is not then related objectively or externally to God, but he becomes related to himself in God. The formula is man-God-man, or perhaps it should be I-God-me. At any rate the self is determined by its measure.

The measure of the self in aesthetics places the weight on material things. It is essentially the self of childishness carried into adulthood. The measure of the self in ethics is

10. *Ibid.* p. 208.

the moral law taken as the absolute, but Christianity takes a personal relation to God as the absolute. The following illustrates the steps:

The child who hitherto has had only the parents to measure himself by, becomes a self when he is a man by getting the state as a measure. But what an infinite accent falls upon the self by getting God as a measure!¹¹

If man becomes self-related through any medium short of God, Kierkegaard believes that his true self-hood is perverted or partially repressed, and this repression of the self is his formula for despair. Excuse the writer for quoting his definition of despair as, "a disrelationship in a relation which relates itself to its own self."¹² But in more simple wording, despair comes about when the self does not know the self as it actually is, and does not accept it that way. Every person is "primitively planned to be a self," but the full potential of self-hood is denied expression unless a man is himself "directly in the sight of God." Any unexpressed potential in the self will manifest itself as anxiety.

To summarize, the aesthetic life is centered in material existence. It often attributes infinite significance to the tangible world. It stresses particularity and individuality as a way of escape from accepting the humanity common to all. The aesthetic person will have religion, but it is brought forth as an instrument to preserve his illusions about life. For instance he keeps enough distance between himself and the martyrs that their shouts and cries do not strike terror into his heart, but they blend into sweet music or they make pleasant narrative. The Cross even makes a wonderful theme for the painter, the poet and the musician. Christianity comes to mean an enjoyment now of that which was in reality suffering. Aesthetics create a poetic illusion around the whole of reality. The ethical life is the initial

11. Soren Kierkegaard, *The Sickness Unto Death*, p. 127.

12. *Ibid.*, p. 19.

movement into reality because it places the emphasis on accepting the common humanity. It blocks up all avenues of escape whereby one avoids accepting his human limitations and the limitations of being human. The ethical life comes out of a metamorphosis of the aesthetical. The Christian self-hood comes out of a metamorphosis of the ethical self. In each stage there is a collision and a surrender of what one holds to be the self in order to have it from a higher position.

"That Which Was from the Beginning"

An Exposition of I John 1

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The First Epistle of John is a manual of Christian life. Its themes are those of the Fourth Gospel presented in the form of a letter to Christians engaged in living in a pagan world. For that reason its appeal to Christians today is still felt when it is interpreted for our time. We must not be misled by the simplicity of its language, for this very simplicity shows the depth of faith held by the author. In the first chapter of this Epistle there are six themes that call for our attention.

I. God's Revelation (1-2a)

Right at the start we are reminded that the Christian message is one which proclaims God's revelation. This gracious self-revealing of God is not some last-minute substitute provided for man's salvation. Rather, right from the beginning of man's history (and who can go back behind that except in the realm of speculation?) God has been revealing himself and his purposes. The Old Testament stands as the record of this willingness of God to have personal contact with man.

But now, says the author, in more recent times this revelation of God has become manifest so that it can be seen by all who are willing to see it. In Jesus Christ the longings of men's hearts have been satisfied; the hopes of seers and prophets have been realized; the divine revelation has come into human life in a way never before seen. God's good news is available to all men.

Such a glorious fact challenges man's response. The message has been heard in the parables of Jesus and in the preaching and teaching of his disciples and followers. The revelation has been seen in the works of Jesus and in the transformed lives of those who have put their trust in him. The dissatisfaction that caused men to grope out after God can now be removed as in Jesus there comes the satisfaction of man's deepest needs. Here is no creed or myth; here is

a Person to be heard and seen and touched with a resultant experience beyond the power of human description. This is God's revelation.

II. *Eternal Life* (2b)

One of the themes of this author both in the Fourth Gospel and in this First Epistle is that of eternal life. When we think of such a term, our first impression is that it is a life to which there is no end. But if that were the whole meaning, there would be little attraction in it. Life is not so pleasant that we want it to go on here upon earth forever. In an ancient legend Tithonus received the gift of endless life from the Goddess of the Dawn, but he found that without eternal youth his gift was tragic. So it could be for us.

Eternal life is that lived on a higher level in relationship with God. Centered in him, with his will guiding all our actions, life becomes abundantly worth while. When we add to this the New Testament emphasis upon the fulfilment of personality, we rejoice in the opportunity of possessing this life. For few of us are content to think of the climax of our existence as a flitting about in a shadowy Sheol or as a losing of self in a vast eternal being. We want to be individuals. The New Testament conception of eternal life stresses these characteristics that make life abundant and personal.

III. *Fellowship* (3)

The bond that held together the churches of the New Testament was called fellowship. Based on a common faith in Jesus Christ as Lord and Saviour, such fellowship held Christians together in the accomplishment of the common tasks of spiritual growth and evangelism. At its best the Christian Church in any community was characterized by a common love that made the interests of one member the concern of all the members.

The same kind of fellowship is sorely needed today. We need not go beyond the local congregation when we plead for the integration of the members into the Christian

fellowship. We must never be content to win outsiders to faith in Jesus Christ; we must always go on to see that they find a place in the common love and common work of the local church and beyond that in the vast global enterprises that call out for Christian action in this generation.

IV. Joy (4)

It has been well said that the Christian faith is joyful, for it begins with the song of angels announcing the birth of Jesus and it will end with the song of the redeemed. No matter how desperate the present circumstances, the writers of the New Testament books were full of joy in their faith. Here the author reminds his readers that the purpose of his writing to them is to give them reason for rejoicing in the fullest possible way. Their joy begins in the knowledge of God's revelation and continues in their wonder at and gratitude for the redemption so freely offered to them. As the Christian life becomes a closer walk with God, so the joy will increase.

Amid all the difficulties and discouragements of our time we must never lose this Christian joy. We have found life above the ordinary; we must always rejoice in wonder that God should be so concerned about us as to give us the gift of eternal life in Jesus Christ.

V. Light (5-7a)

There is no way in which we can describe God. We must use many figures of speech, and we must always have the feeling that our descriptions are so inadequate. Here John uses the figure of light. God is light with no trace of darkness at all. The light has been revealed to us through Jesus Christ. We are called to walk in the light that our way may be clear and that we may proceed with calm assurance. For Jesus has turned upon us the blazing light of God's holiness so that we see ourselves in all our sin and need; he has turned upon us the purifying light of God's forgiveness so that we may find the way of purity; he has turned upon us the life-giving light of God's love so that we may grow in grace and be nurtured by that love.

By God's light we see all of life in true perspective. We know that there is more than our material sphere of living. We judge others not by outward standards but by their relation to God and their need of him. As light makes colors vivid, so God's light adds variety and color to all our way. Sin cannot live in the light, for light brings everything into plain sight.

VI. *Sin and Forgiveness (7b-10)*

Every religion has to come at some time to a consideration of man's sin, for sin is one of the evident things in man's life. Whether it be the petty sins of an individual, or the more blatant sins of the proudly wicked man, or the tragic evil of a world carried away by greed and hate, the problem must be faced. The Christian faith faces sin on the individual level, knowing that if the problem can be solved there, the problem in social and national and international life will also be solved.

First of all, John and other New Testament writers recognize that sin is universal in man. This is not a theory or an assumption but a plain statement of fact. Therefore sin is the concern of everyone. There are at least two ways out of the dilemma. On the one hand, we can try to ignore sin in our lives. We can feel that we are as good as most people whom we know and better than many. But that leaves the problem still unsolved.

The other thing which we can do is to recognize our sin and confess it before God in repentance. This is the way which John describes as necessary for all who will find forgiveness. Human language and human thought have never yet been able to give an adequate explanation for this Christian experience of forgiveness and cleaning following on repentance and confession and made possible by the sacrifice of Jesus Christ on the cross. But John with countless others who came after him knew that the experience was real.

The way of forgiveness and cleansing is still open to all who come and in repentance receive the offer of God's sal-

vation through his Son. Life is purified and given new purpose; strength is given to stand against temptation; the Christian faith is interpreted in our daily living.

These, then, are some of the themes in this chapter. God has revealed himself in Jesus Christ in such a way that man may have eternal life. Christians are bound together in a fellowship that produces joy. The Christian way is one of light, for it is directed by God who is light. Above all, the problem of sin is met and solved by the work of Jesus Christ so that many may have forgiveness and cleansing. Here are themes well worth considering and experiencing in our lives.

The Rule of Law

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It may be said with much justice that the rule of law and order has been established in most states in the modern world. But merely the establishment of that does not of necessity lead to the wellbeing of the whole community. Hitler and Mussolini have both given an air of legality to all they have done. It was by legal means that Hitler came to power. It was by legal means that he got rid of any sort of law except his own. It was largely by legal means that he won for Germany such a power in the commercial life of the world today. He was not called "legality Adolph" for nothing. Neither was it for nothing that Frederick the Great said that he took what he wanted; he could always get lawyers afterwards to justify it. Specialists have a tendency to be narrow minded pedants, but of all specialists, the narrowest are the legal specialists. The law can be a "Hass," to use a well known expression. Often it is clean against the will of the people. Often the will of the people can be turned against itself. It is often said that a good secretary does not record what is done at a meeting; he records what ought to have been done. It is certainly true that a skillful lawyer can overturn what the people wish to do by holding against them what they have said they will do. The letter is made to kill the soul of the law.

That the writ of the king should run throughout his dominions is of no particular interest unless the people want it to run. Mussolini's writ ran through Italy for several years. Many Italians supported his government. Many in more democratic countries praised his government, because forsooth the trains ran to time. But economic stability and a certain improvement of the conditions of life are not of very great value, if to get them the people lose political freedom. The goal of political thought is not to make men into sleek, healthy, self satisfied cattle. No economic advantage offered by any system of life in the world is worth

having, if it is not consistent with the dignity of human life. And it is not consistent with the dignity of human life to think that all that most men need is beef, beer and bastards. It may be true that some parts of the world need the government of a benevolent despot. But such a being can never be found. No despot is ever benevolent and no benevolent man ever wants to be a despot. A state has not advanced very far if in order to secure a strong central control, it has robbed the people of their political freedom. Hitler established a strong central government. It would be idle to deny that his law, and it was law, ran through Germany. But many Germans showed that they supported him only so long as he succeeded. The establishment of law is effective in the long run, only when it is based on the will and approval of the people. The law of the despot may be good law. But good law is not enough. The people must themselves approve of it, if they are to support it in a time of distress and upheaval.

If we wish to see the operation of the rule of law, the two best states in which we can study it are Great Britain and the United States of America. A comparison between the two is instructive, because though they sprang from the same roots, they have gone off in different directions. In the United States, there is a written constitution which has remained fundamentally unaltered since the days when it was first laid down. The last word in the political life of that country is the voice of the judge. More than once the will of the executive and even of the legislature has been over ruled by the Supreme Court. Judges are human and they have their prejudices. They are almost invariably superior to bribery and corruption, but few are free from political bias. Law, as interpreted by an all-powerful judge, can stand in the way of political and social progress. The danger point is passed in the U. S. A., for the simple reason that, in the ordinary course of events, judges have died and new judges have been appointed who reflect the mind of the executive. But that has troublesome implications for the future. Judges should be in touch with the developing life

of the community. It is possible in the United States of America for the judge so to bar progress as to stop the elected legislature reflecting the growing will of the people. It can be the stultifying power of dead law.

In Great Britain, there is no written constitution. And yet it is difficult to deny that we have a very real constitution. It has grown and developed through the centuries. We have rules regarding the operation of government departments and machinery. We have a parliament which is powerful to make law. The chief factor in the British constitution is the supremacy of Parliament, its power to make or unmake law, and the impossibility of anyone in the country to make any sort of law except by the will of Parliament. What Parliament decides is law, whether it is wise or foolish. There is no court in existence which can say that any act passed by Parliament is illegal. There are no courts in this country to keep legislation inside of the constitution. The courts exist to interpret the law that Parliament makes. And, yet it is quite possible in Great Britain for the courts to become law-making bodies in addition to Parliament and even in defiance of Parliament. For the High Court will often stand by the letter and defy the spirit.

Whether we take the American or the British model of constitution, we can say this. They both mean that the law is above the man. Both countries have had their fill of dictators. Both may be foolish, and on occasion, they may philander with dictators, but they come back at last to free institutions. There is little likelihood of any man setting up in power in either country saying, "*L'etat est moi*," or "For one day I embodied the law." That, to us, is meaningless. It is a political and legal monstrosity. It may be hard to define democracy. It is just as hard to make it work. But whatever precise form it takes and wherever it works, it implies that the law is above the man who operates it. No person in the state, not even the head of the state, can act in any way unless he can show legal justification for so acting. There is no man in a land which accepts the sanctity

of law who can dare to say that his will is law. The only law in a democratic country is THE LAW.

If we analyse what this means, we find at least the following points.

(1) Seeing that we live by law, that means that the people who make the law cannot at the same time administer it and judge concerning it. No man can be at once law-maker, civil servant and judge. The three departments of legislature, executive and judiciary may overlap each other to some degree, but it is quite easy to distinguish them from each other. In the United States, the distinction is clear cut. It may be dimmed somewhat in Great Britain, especially between the legislature and the executive. But even here, the executive, in the persons of the Ministers of the Crown, are responsible to Parliament. In any case, the important distinction is that between the judiciary and the legislature. And that is clear. The judiciary is independent, and practically irremovable. It is separate from Parliament. The law-maker cannot interpret the law to his own advantage. This is true in the British Empire and the United States. It is also true in every other full and real democracy. The fact that it is not the case in Russia, that the three main functions of government are embraced in the same set of persons is proof that the Soviet Union is not a democracy, or if it is, then democracy is capable of so many different interpretations that it is idle to use the word at all.

(2) Seeing that we live by law, the law is the same for all. There is no need to enter into the question now of one law for the rich and one for the poor. That is wrong phrasing in any case. It is possible for the magistrate or the police to show inequality in treatment and partiality in dealing with different types of people. Magistrates are human and they are open to all the ordinary kind of human prejudice. But their judgments can be appealed against to a Higher Court. Any person who has listened to cases in the Higher Courts knows that, on the whole, justice is done without fear or favour. But it is the law and not the administration of it that we are speaking of now. The rule

of law implies the equality of all before the law. That does not mean that the law of the land regards all as equal. It does not. The Crown can do no wrong. A child under eight can commit no crime at all. It is only recently that all adult persons have been given the vote. All laws do not bear upon all persons in the state with the same force and in the same way. But the laws that apply equally to all, assuming that any group is made up of equals, are administered without respect of persons. Political power, religion, race, education and so on—these factors play no part at all in the operation of the law in any state where law is supreme.

(3) Seeing that we live by the rule of law, that implies that the law should lay down in clear and unmistakeable terms what is allowed and what is not allowed. It is understood that that is illegal which the law forbids. There is no illegality about that which the law does not forbid. "Crime" is a legal term and must not be mixed up with the term "morality." Moral ideals and ideas differ and the moralist must be careful lest he try to legislate beyond the will and understanding of the people. But the law must lay down clearly what the law is. There must be no vagueness of language. There must be no risk of the police arresting a person for an act that may be wrong, but which is not forbidden by the law. The law should not be construed retrospectively. If it is put into operation, it must be against the person or persons actually guilty. The taking of hostages to guarantee the good conduct of a suspected person is to break every principle of civilized life and every law of a civilized community.

(4) Seeing that we live by law, that implies that the whole body of the people who are held to be responsible to the law shall be allowed to take part in the making of the law under which they live. If that is not conceded, then some kind of tyranny is contemplated. A wise despotism may be a necessary stage in the political development of a land that has just been through feudalism or anarchy. But it is a rerograde step in any land that has known democracy. If to define law is hard, to define liberty is even

harder, Somewhere, we must draw the line between the license that leads to anarchy and the lack of freedom that leads to tyranny. We know now that it is impossible to give a definition of liberty in terms of personal or national isolationism. No man can be free while the rest of the world is in chains. Even the despot is a slave, a slave to his own despotic methods. No man is really free who cannot and dare not change his own methods. Political freedom is meaningless where economic freedom is absent. Accept all that and much more, and we still have to say that the people as a whole must be the maker of the laws that they are called on to obey. Some may refuse to accept the responsibility, but that does not affect the main point. Further, liberty implies the right and the power of opposition to the government, if we feel so constrained, and yet the necessity to accept the laws which the majority have decided on, unless we seriously and conscientiously object to them. And the man who pleads a conscientious objection to the decision of the majority must be quite clear that his conscience is at least as good as that of the people from whom he differs.

(5) Seeing that we live by law, that implies that no persons or body of persons inside of the state can set themselves up as a law-making body above and beyond Parliament. We may well agree that Parliament may surrender to certain bodies, local authorities, trade unions, professional and cultural societies and so on, certain clearly defined law-making power within a very particular realm. But we need to be constantly on our guard to prevent that authority being turned against the well being and liberty of the general population. There are functions which quite legitimately belong to the British Medical Association. But it is quite easy for that professional body to forget its function and to become a legislating body, exercising authority over the whole community and able to bring professional blackmail to bear upon the whole community. The Trade Unions have a proper function in any democratic society. But it is easy for them to become a party political machine

of the dictator type, oppressive and narrow, in their outlook, and by the use of certain weapons, bring organized social life to a standstill. It is hard to tell where to draw the line. It is hard to draw the line between what it is safe to leave to private enterprise and what must come under the control of the state. But certain things are clear. In a fully democratic society you could not have a federation of employers, doctors or dockers able to make rules governing their own particular interests which trespassed upon the freedom and wellbeing of the rest of the community. There must be no *imperium in imperio*. There can be only one law.

(6) Seeing that we live by the rule of law, that means that the law is never final and complete. It is always elastic and capable of development. The law was made for man and not man for the law. It should spring out of the social and political conditions of the time. That this has proved to be the case in the past, a most scrappy acquaintance with history would prove. The law of this country has come into being through the centuries to reflect the society out of which it sprang. But we know how easy it is for the legal mind to be static. Law should serve a social and political purpose. It should ensure that the resources of the country in brain and brawn, in food and mineral, are used for the wellbeing of all and for the tyrannical exploiting of none. The lawyer should be under social control. He should not control the legislature. His business is to interpret and not to stifle law. Any dead hand is bad for the community. The dead hand of the law kills all it touches.

(7) Seeing that we live by the rule of law, that implies that nobody inside the realm in which the law operates has the power to contract out of it. Much teaching has been devoted to the task of enabling us to live together in peace and goodwill. Church, school, home, and book have all contributed to this. Nobody could deny that we have advanced far. But nobody also could deny that teaching merely does not constitute sound morality or good social conduct. The man of knowledge is not always the man

of goodness. Without force above us, there would be little morality. The power to break out into armed revolution on the part of the minority must be removed. This may lead to the opposite danger of the one party state, which is deadly dull. That must be guarded against. But inside of the realm, the law is for all. It bears upon all. None are left outside.

(8) Seeing that we live by the rule of law, that implies that we must arm the law with power. In every society, however backward, you have the anti-social person who will not obey. His aim is to make the law ineffective. He introduces an element of anarchy into the social system. Unless he is stopped, his lawlessness will pread until the whole society falls to pieces. To protect their own orderly life, the law abiding people must put down the criminal. There can be no rule of law where the courts do not exist, and criminals are not apprehended. The police force must be strong enough to do the work that is committed to it.

Some of this may be debatable. It sounds somewhat like what we find in the Dictionary. We find that the word "freedom" is interpreted as "liberty," and that "liberty" is interpreted as "freedom." To explain the term "the rule of Law," it has been necessary to bring in other terms needing interpretation and political ideas that need defending. But, on the whole, we know what we mean. That is a decided advantage. In a dictatorship, nobody knows what anybody means. There is no stability and no equality. The dictator may declare what the law is today, but it may be something quite different tomorrow.

The rule of law, in its essentials, had been in operation in many lands for a long time. But the latest wars have altered that. Now over much of the earth, there is disorder and anarchy. Law must be established anew in many lands, courts created and Parliaments recalled. That is going to take a long time. One of the hardest tasks in the future is the building up again of the walls that have been broken down. It will need patience, insight and good humor. For a time, it may be that a sort of dictatorship

will have to be established in many lands until political machinery has been made again and political education has had time to bring forth its fruits. It may be unwise to hurry the process. That is all just as true on a world scale. Obviously we cannot have the rule of law in a world, unless we have it in each country that makes up that world. If there is chaos in Ruritania, there can be no law and order in Europe. Freedom loving peoples in all lands must be encouraged to set their own houses in order, before we can build up world peace. But equally the effort to build up world peace must be tackled immediately. For the fear of international chaos endangers democratic institutions in separate states. True again, for a time there will need to be something like a despotism of the great powers until the world recovers its sanity, throws away the terror and regains its nerve. The criminal nations must not become free nations until there is some proof that they have grown away from their criminal tendency. But the goal must be kept in view always. We must not be deflected from it by fear or the hardness of the task. The rule of law, with its components of equality, freedom, clear cut regulations, impartial courts and an adequate police force must embrace the whole earth. Otherwise, the human race will go down to the bottomless pit.

Two New Theological Journals

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In the year 1950 two new theological journals, similar in general format to the *Review and Expositor* made their appearance in the Baptist world. In January of that year the premier edition of *Revista Teologica* was published in Rio de Janerio, Brazil, while in August *The Shingaku Kenkyu*, Volume One, Number One, made its debut in Fukuoka, Japan. *Revista Teologica* is, of course, in the Portuguese language, while *Shingaku Kenkyu* is bi-lingual, with articles both in Japanese and in English.

The appearance of these two worthy journals has significance far beyond the two countries immediately concerned and beyond the circle of their regular readers. Pastors and theologians of the Evangelical world should take notice of the event, and Baptists, particularly Southern Baptists in America, should feel that they have a stake in the future success of these publications. In each case, it is a joint venture in which nationals and foreign missionaries share; and in each case, the foreigners are missionaries of the Foreign Mission Board of the Southern Baptist Convention.

Revista Teologica is published by the Baptist Theological Seminary of South Brazil, located in Rio de Janerio. The Editor-in-chief is Dr. A. R. Crabtree, who is president of the Seminary, and professor of Old Testament. Others on the editorial staff include Dr. John F. Soren, pastor of the First Baptist Church of Rio and a graduate of the Southern Baptist Theological Seminary in Louisville, Kentucky; Dr. Manuel Avelino de Souza, well-known Brazilian leader; and Doctors W. E. Allen and John L. Riffey, both missionaries of the Southern Baptist Convention. This Brazilian Baptists review is almost identical in size and cover-color with the *Review and Expositor*, suggesting at once that the editors were consciously paying the latter journal the compliment of copying its format. It will appear semi-annually, in January and July. The first issue contains 95 pages.

The first article in *Revista Teologica*, entitled *Apresen-*

tacao, is a brief "presentation," or official introduction of the new magazine to the reading public by the Editor, Dr. Crabtree. So significant is it, and so well does it state the purpose of the Review, that it is here reproduced in full translation:

In the midst of this marvelous century the outlook of Christianity is brighter than in any other epoch in its history, despite the tremendous problems which confront it. Never has there been a period in which the principles of the New Testament seemed so important for the solution of social, economic, and international problems as in this critical time through which we are passing. In this highly complicated civilization, all the problems are summed up in one, the ethical problem. There is absolutely no hope for the solution of these problems without a Christian ethic, which is based, in the final analysis, in theology.

The strongest current within Christianity in the world today is found in the movement and principles of Evangelical Christians. The League of Nations and the United Nations represent contributions of Evangelical Christians in the promotion of the principles of Evangelical Christians in the promotion of the principles of justice in international relations. The Constitution of United Nations was prepared by two Evangelicals, one of them a Christian minister. In the Orient there are Evangelical colleges, hospitals, schools, and churches which are contributing to the betterment of economic conditions and social needs. The very significant movement for reducing to writing the languages of backward people is primarily a Protestant movement. So around the world, contrary to the opinion of some who do not know the facts, the influence of Evangelicals is powerful.

Similarly in Brazil the Evangelical movement, with its brief history and relatively few members has demonstrated its virility and its cultural and spiritual power in the life of the nation, and the Baptists are in the vanguard of these activities. From various points of view, we are embarrassed by the very progress of our work. Our prestige imposes upon us added responsibilities, and we are

presented with more problems than we are able to solve unless we adopt new measures. We need pastors who are constantly becoming better trained and better prepared to carry out their noble mission.

When the new pastor faces the task of preparing instructive and inspiring sermons for his people, along with his various other pastoral duties, he begins presently to realize the necessity and the value of good books, commentaries, and periodical literature as helps in his study. For some time the Baptist Seminary of Rio has been considering the need of a good theological review which would treat especially those matters of interest to the pastor; a review which would bring to him information of the whole great spiritual movement in the world; which could give to him inspiration from biographies of preachers, missionaries, and Evangelical writers, who in influence and power are not inferior to any other group of professional men in the world; a review which could contribute to his Biblical knowledge, give him new perspectives for his task, broaden his spiritual horizons, quicken his enthusiasm, renew his strength, and minister to his efficiency.

This Review, which the Baptist Theological Seminary of South Brazil presents to its readers, is not entering into competition with any other periodical, as may be seen from the articles in this first number. There is a vast theological field, for example, which our beloved *O Jornal Batista* is not able to explore, because it is not of much interest to many of its readers. The pastors in Evangelical countries have their reviews—theological, homiletical, archaeological, sociological, linguistical and others. We shall include in our *Revista Teologica* articles from all these branches of literature, as well as history, biography, and other matters of value to the preacher of the Gospel.

We do not wish to exaggerate the significance of our undertaking, since we shall have financial problems, as well as the perennial difficulty of facing the inertia, indifference, and lack of cooperation of some; but we firmly believe that we are beginning a work which will soon come to demonstrate its value and win the full support of a good number

of pastors, workers, and churches, justifying our best efforts to render a worthy service, through the medium of the Review, to the cause of our Lord.¹

Following this well-worded *raison d'être*, there are seven splendid articles on a variety of themes. Dr. Crabtree leads off with a scholarly discussion entitled "The Most Ancient Manuscript of Isaiah." This deals with the parchments discovered in April, 1947, by the American School of Research in Jerusalem, officially announced a year later. The author quotes from the *Biblical Archaeologist*, various bulletins of the American School of Research, and other authorities, but it is obvious that one of his chief sources of information was the article by Professor William H. Morton published in the *Review and Expositor* in October, 1949, which is freely quoted. It is gratifying to know that Brazilian Baptist pastors and seminary students are thus being kept abreast of the latest developments in the realm of archaeological research bearing upon the Scripture.

The second full article is entitled "The Studious Pastor." The author Werner Kaschel, is a dynamic young Brazilian who is in charge of the youth program of the Brazilian Baptist Convention. From the Bible and from practical considerations he warmly urges the development of habits of serious and sustained study.

Dr. W. C. Taylor, a veteran missionary, contributes an article on "Truett: Baptist Preacher for the World." After sketching the life and labors of George W. Truett, Dr. Taylor analyzes the reasons for his greatness. These he lists as two: the fact that Truett always gave serious attention to his preparation for preaching and never ceased being a student; and his insistence upon "evangelical denominationalism." In enlarging upon the latter topic, Dr. Taylor explains to his Brazilian readers how Truett developed the spirit of cooperation among Baptists and friendliness toward all Christian groups, but stopped short of any entangling alliance with other denominations.

Other articles in this first issue of *Revista Teologica* include "The Value of *The Pope and the Council*," a study of a book by that title translated with a lengthy introduction by the famous Brazilian statesman, Ruy Barbosa, in an attack upon the Roman Catholic Church in 1877. The author of this article is J. Reis Pereira. Missionary W. E. Allen, who is also professor of New Testament in the Rio Seminary, provides an article on "The Brazilian Bible Press and Its Task," while Edgar F. Hallock, another missionary, writes on "The Efficient Teacher in the Sunday School."

Two book reviews conclude the issue: one concerning *Man Does Not Stand Alone*, by A. Cressy Morrison; the other on *The Christian Outlook*, by Kenneth Scott Latour-ette. Both are books in the English language, published in New York. (In the second issue, published in July, 1950, the number of pages of the *Revista Teologica* was increased from 95 to 122, chiefly by reason of the fact that the book review section was lengthened, with ten books reviewed, among them *The Glory of God in the Christian Calling*, by W. O. Carver.)

A careful analysis of the contents of the first number of this new Brazilian Baptist theological journal yields abundant evidence that the project is in good and capable hands. If this same high standard is maintained in subsequent issues, *Revista Teologica* will make a contribution of inestimable value to the life of the Baptist people of the land of the Southern Cross.

We turn now to brief consideration of the first issue of *Shingaku Kenkyu*, the theological journal of Japanese Baptists. Here the writer is at a disadvantage, in that he does not read Japanese, and two-thirds of the magazine is in that language. The full table of contents, however, is furnished in English, and one can gain some idea about the journal as a whole.

Shingaku Kenkyu, which may be translated "Theological Study," is published by the Theological Department of Seinan University, a Baptist institution in Fukuoka, Japan. Dr.

W. Maxfield Garrott, a missionary of the Southern Baptist Convention, president of the university, wrote the Foreword, which introduces this new venture. Again, we reproduce it in full:

It is in the wisdom of God that man by wisdom cannot know God. It is true that God has chosen to reveal unto babes things hidden from the wise and understanding. The first essential to knowing God is not a philosophical mind, but a childlike heart. However, He who made man's heart made also his mind. It is no irreverence for us to pry into the secrets of God, but rather the highest use to which we can put these god-given minds of ours. Just as material possessions wreak anarchy and putrefaction when they master the spirit but can be holy and powerful instruments of the purposes of the soul, so also the brain can be either insolent and chilling master or a life-giving servant of the soul. It was a true insight that made mediaeval men call Theology the Queen of the Sciences.

The truest theology is not a love of theology for the sake of theology, of theories for the sake of theology, of theories for the sake of theories. To borrow Dr. Mackay's phrase, true theology is not that of the balcony, but of the road, not of the spectator, but of the participant. Its motivation is not intellectual curiosity, but hunger for the living God, delight in his presence, the will to do His will. This will to do His will is in itself the highest organ of spiritual knowledge.

It is in this spirit that we present to the world the first issue of "Shingaku Kenkyu." As we pray for its fruitfulness as a venture in the field of theological study, we rededicate ourselves, the theological faculty of Seinan Gakuin, humbly to seek the knowledge of God and His will as the living rule of life for ourselves and for the world.²

There follow four articles in Japanese by Baptist pastors and teachers: "The Holy Spirit in the Old Testament," by Toshio Miyoshi; "Justification and Sanctification," by Shuichi Ozaki; "Concerning the Dialectic in Brunner's Doctrine of Imago Dei," by Sadatsugo Kondo; and "Sources

and Thought," by Sadamoto Kawano. The scholarly nature of these articles is apparent, not only from the titles, but from the footnotes, many of which are citations of books in English or German.

The two articles in English are by Southern Baptist missionaries who serve on the faculty of Seinan Gakuin. "The Trial by Fire," written by Dr. E. Luther Copeland, is a historical study of the period 1889-1900 in Protestant missions in Japan. "The Problem of Developing the Christian Ethic in the Japanese Culture," by George H. Hays, is a sociological study.

Dr. Copeland's essay is a condensation of a section of his Ph.D. dissertation, submitted at Yale University in 1949. Copeland took the Th.M. degree at Southern Baptist Theological Seminary, and then went to Yale for Graduate study under Dr. Latourette. He has made a careful analysis of the critical period at the close of the nineteenth century, when a strong anti-Christian reaction set in after a period of unusual popularity. His study shows that, while the rate of Christian growth was severely checked by the reaction, the results were not altogether evil. The movement was purified, its relationship to Japanese life and culture was more clearly defined, and national leadership and self-support increased.

This article is particularly pertinent at this time, when once again Christianity is enjoying a period of unparalleled opportunity and public popularity. An ultimate reaction is not only possible, but probable, but probable. Missionaries and Japanese leaders alike can profit from a sober consideration of the experience of history.

George H. Hays, who began his work as professor of Christian Ethics in Seinan Gakuin recently, gives us what is in effect his inaugural address on the timely topic, "The Problem of Developing the Christian Ethic in the Japanese Culture." The problem is absolutely fundamental in the task of Christianizing that nation. No easy solution can be offered, but Hays has made an excellent analysis of the problem and has pointed out the direction in which true

progress lies. His scholarly paper reveals, among other sources, a heavy dependence upon the thought of Dr. O. T. Binkley, professor of Christian Ethics at the Southern Baptist Theological Seminary, Louisville, Kentucky, under whom Mr. Hays studied.

Incidentally, this last article, which was first published in Japan, has received wide attention in the United States through its publication as a bulletin of the Missionary Research Library in New York. In mimeographed form it was circulated among professors of missions in seminaries and among board secretaries and others interested in the more technical aspects of the mission task.

All in all, these two new theological reviews, appearing almost simultaneously in widely separated parts of the world, are heartening signs of the progress of Evangelical Christianity. They signalize the arrival at theological maturity of a considerable body of pastors and theologians in each of these countries. They symbolize and demonstrate the working fellowship of nationals and foreign missionaries in a common task which demands the best thinking, deepest devotion, and united action of all. They represent added evidence of our rapidly shrinking world and of the intricate interdependence of each part upon the other.

The editors of the *Review and Expositor* salute the editors of *Revista Teologica* and of *Shingaku Kenkyu*, wishing them God's speed in their new ventures! The writer of this article commends to libraries, professors of missions, and students of the Kingdom in the English-speaking world these two journals, as worthy of a place of respect among theological reviews in Christendom.

Book Reviews

The Meaning and Message of the Book of Revelation. By Edward A. McDowell, professor of New Testament Interpretation, Southern Baptist Theological Seminary. Broadman Press, 1951, xii + 224 pages. \$2.75.

For no book of the Bible is there greater need for a reverent, sensible and practical guide for its reading and interpretation on the part of the Bible reader and ordinary preacher than for the book of the Revelation. Here is just such a book. It will be welcomed by many and should definitely contribute to the extension of proper use of this production of a great leading saint seeking and winning insight into the world situation at the end of the first century. "In the Spirit on the Lord's day" he was lifted above the conflict of imperial arrogance and persecution of the churches of Jesus Christ and instructed in the principles by which the God of history works in the processes through which God wins out for his plan of history and for the people of his witness against the secular, sordid and ambitious empires and civilizations of short-sighted men.

The human mind loves mystery and its eager spirit is fascinated with "prophecy," wrongly interpreted to mean "pre-written history." This type of mind has run riot with the Revelation through the centuries and has for many minds juggled this work into a muddle of reverent nonsense. In reaction against this course all too many preachers and Bible students have reacted superficially and have largely ignored the book except for pious use of segregated sections of it to minister to emotional or rhetorical uses.

There have been a few thoroughly rational and practical interpretations of the book, and there have been a larger number of scholarly studies which were not available or serviceable for the ordinary reader. Allen's *The Message of the Book of Revelation* (1939) I had found to be the sanest and most helpful within my knowledge. Wilson's *The Vision We Forget* was a sensible and helpful application of fundamental ideas in the book to the political, eco-

nostic and ecclesiastical sins and follies of the modern world; but was almost wholly innocent of basic religious insight and interpretation.

The field was wide open and the need inviting. Dr. McDowell was attracted by the field and intrigued by the opportunity to meet the need. He brought to his task the results of thorough study of the scholarly literature, of the principles of Biblical interpretation and a grasp of the setting of this, as of all other New Testament writings, in the context of the full gospel of the saving grace and the "ever-growing kingdom" of God in Christ Jesus. He apprehends what is most important, that the Revelation must be interpreted in its historic setting and with faithful application of the principle that its details must be interpreted and applied in the light of its dominant purpose. "The book was written in a period of crisis to help first-century Christians meet specific problems arising out of this crisis. If we take the trouble to learn the nature of this crisis the book begins to speak to us and to our own time." "We discover that in the ancient world of the book's origin there are elements that are present in our own world, and we are led to make applications of the great truths of the book to the conditions of our own time." "Only by fulfilling this demand can we conscientiously claim the leadership of the Spirit in interpreting the book in our own time."

Accordingly Dr. McDowell begins with a successful "effort to reconstruct the historical context" in a way that although quite brief and summary is accurate and sufficient. He assigns conclusive reasons for dating the book at the end of the last decade of the first century. He states clearly the three views as to the authorship without indicating any definite conclusion. It is most important that the fact of symbolism is emphasized from the start and recognized throughout the interpretation. And always the purpose of the book guides interpretation, to reassure persecuted Christians of the presence, the concern and the power of God to achieve the victory of righteousness through redemption.

Conceiving the entire book as a dramatic form in which to teach great truths and emphasize reassuring facts, Dr. McDowell gives us an original, unique and informative structural plan. He does not claim that his arrangement is necessarily that of the writer of the book. It is a suggestive and highly useful, if not altogether convincing, scheme. Those of us who have had our own ideas about this may be inclined to hold on to them even after following through the splendid arrangement of this volume. Instead of the seven-vision analysis which, along with some others, I have been in the habit of using, we have here a great drama in two acts with seven scenes in each act. In this plan Chapters 1 to 3 constitute "Introduction to the Great Drama." Act I organizes Chapters 4 to 11 in its seven scenes. Act II describes the rest of the book through 22:5 in its seven scenes. 22:6-21 is "Epilogue," concluding the book. Any reader will see the essential fitness and effective use of this arrangement.

The interpretations in the process of developing the scheme are always spiritual, reverent, in the best sense rational and practical for encouragement and challenge for our present world situation. The author never forgets the essential fact of human history on the one hand, nor of super-historical control and purpose on the other hand. Dr. McDowell's interpretations of the "beasts," of the "judgments," and of the various symbols will be disappointing to the dramatic millennialists who love to see with so much clearness what is "above what is written." They are apt to find the interpretations here commonplace and unimaginative. By the same token earnest, honest and modest users of the Word to inform and sustain the saints will be relieved to find intelligent uses to make of the Revelation. Perhaps most readers will meet their greatest pause at the place where they read that "the thousand years" represents the world period of the gospel of Jesus from His own giving of it unto its consummation at the "end of history."

You will want to get this book, to study it carefully and then to express your gratitude for its value for understanding and use of the Apocalypse. W. O. Carver

Ancient Near Eastern Texts. Edited by James B. Pritchard. Princeton, New Jersey: Princeton University Press. 326 pages. \$15.00.

This massive collection of the literature of the Near East is the last word in its field. More texts may be discovered, but from the material we now have no better choice could have been made. The selection is based upon subject matter relating to the Old Testament, and also a sampling of the representative literature of each nation. The book is divided into ten sections: (1) Myths, Epics, and Legends, (2) Legal Texts, (3) Historical Texts, (4) Rituals, Incantations, and Descriptions of Festivals, (5) Hymns and Prayers, (6) Didactic and Wisdom Literature, (7) Lamentations, (8) Secular Songs and Poetry, (9) Letters, (10) Miscellaneous Texts. The translations are from the original language by eminent authorities in the field. Contributors are W. F. Albright, professor of Semitic languages at John Hopkins University; Harold L. Ginsberg, professor at the Jewish Theological Seminary of America; Albrecht Goetze, professor of Assyriology at Yale; Samuel N. Kramer, curator of the Babylonian Section of the University Museum, University of Pennsylvania; Theophile J. Meek, professor at the University of Toronto; A. Leo Oppenheim, Oriental Institute, Chicago; Robert H. Pfeiffer, curator of the Semitic Museum, Harvard; Abraham Sachs, assistant professor of the history of mathematics, Brown University; E. A. Speiser, professor of Semitics, University of Pennsylvania; Ferris J. Stephens, curator of the Babylonian collection at Yale; John A. Wilson, Oriental Institute, Chicago. The editor, James B. Pritchard is professor Old Testament Literature and Exegesis at Crozer Theological Seminary.

These qualified men have submitted material from the Egyptian, Sumerian, Assyrian, Babylonian, Ugaritic, and Hittite literatures. No more thorough and valuable collection will be found by the earnest student of the Old Testament. He will be impressed by the wealth of material, only a small part of which is in this volume, and by the evidence of early advanced thinking among the people surrounding Israel. A close study of their literature will de-

mand a restudy of many critical opinions concerning the age when advanced theological concepts appeared in Israel.

One will also note the supremacy, both in literary structure and religious content, of the Old Testament books. The Holy Spirit not only revealed more truth to the writers of Scripture, but he also aided them in making it more attractive.

The price of the book may seem to be high but the value is far more than the cost. All will find the work interesting and valuable.

Clyde T. Francisco

Against the Academics. By St. Augustine of Hippo. Translated and annotated by John J. O'Meara. (Being No. 12 of the series **Ancient Christian Writers**.) Westminster, Maryland: The Newman Press, 1950. 213 pages. \$3.00.

This is an important dialogue from the young Augustine—he was exactly 32 years old at the time of its writing, A. D. 386. It is one of Cassiciacum dialogues, along with *De vita beata* and *De ordine*, and, with them, comes less than a year before his baptism in Milan at the hands of Ambrose. The dialogue itself is perhaps more valuable for the light it throws on that part of the *Confessions* (written A. D. 397-400) which refers to the years A. D. 386 and 387, than for its scientific value as a treatise in epistemology.

The translator and annotator, Professor John J. O'Meara of Dublin, has prepared a highly instructive Introduction of 33 pages, and has accompanied the translation with 45 pages of learned notes. Deplorably enough, these notes are detached from the pages to which they appertain and are relegated to the back of the book. There is also an adequate Index.

Both the editors and the Newman Press are to be accorded thanks for these "Works of the Fathers in Translation." Professor Plumpe, the more active of the editors as I understand it, is well known as one of the truly able historical and linguistic scholars of the Roman Catholic Church in America. Professor Quasten, formerly at Muenster in Westphalia, has just had published, *Patrologys Vol. I, The Beginnings of Patristic Literature*. An extended re-

view of this work should appear in this journal in October, 1951.

T. D. Price

The Gospel Message of St. Mark, by R. H. Lightfoot. New York: Oxford University Press, 1950. 116 pages. \$2.75.

In recent years the Gospel of Mark has become the object of intense interest on the part of New Testament scholars. Neglected and misunderstood through the centuries, largely because it was the shortest of the four Gospels, and for the added reason that its contents are for the most part included in Matthew and Luke, Mark has now come into its own! This book reflects the new interest in Mark and by a series of illuminating studies justifies this interest.

The book contains two chapters that do not bear directly upon a study of Mark's Gospel, although they contribute to its understanding. These are a chapter on "The Cleansing of the Temple in St. John's Gospel," and "Form Criticism and the Study of the Gospels." The latter is of particular interest because it contains the reflections of the scholar who introduced Form Criticism to England. Lightfoot's observations on the state of Form Criticism today are reserved and judicial. He does not share the view of some that Form Criticism is doomed, but he does allow that the method is liable to "exaggeration and abuse." The "chief gain to religion from the new study" will come, he believes, "through the emphasis of the new study on the vital connection between the little sections, including the teaching, of the gospels and the great fundamental, permanent Gospel themes of vocation, physical and spiritual restoration, life and death, love and hate, judgment and salvation."

Perhaps the most interesting chapter in the book is the one dealing with the end of Mark's Gospel. The author argues rather forcefully for the view that the Gospel actually ended at 16:8 with the words *ephobounto gar*. He makes a good case for this position. The "lost ending" of Mark has long been a subject of debate among scholars, and it is well

known that the most reliable manuscripts do not have the ending 16:9-20.

The author's discussions of the cleansing of the Temple in Mark and in John are quite stimulating.

Edward A. McDowell

The Theology of Albert Schweitzer, with an Epilogue by Albert Schweitzer. By E. N. Mozley. New York: The Macmillan Company, 1951. 117 pages. \$2.00.

This book represents "an endeavour to comprise in a very small volume the essentials of the theological thought of Schweitzer. It is a selected anthology of his four great religious works: *The Quest of the Historical Jesus*, *The Mystery of the Kingdom of God*, *Paul and His Interpreters*, and *The Mysticism of Paul the Apostle*.

For the person who desires a quick introduction to the thought of Schweitzer this little book will prove most helpful.

The book is made doubly interesting by the Epilogue written by Schweitzer himself. The significance of this Epilogue may be seen from Schweitzer's statement concerning his purpose. He says:

"I welcome the invitation to write an epilogue to this book, for it gives me the opportunity to develop my ideas concerning the effect upon Christian faith of non-fulfilment, and concerning the significance of the idea of the Kingdom of God throughout Christian history and at the present time.

"The primitive Christian hope of an immediate coming of the Kingdom of God was based on the teaching of Jesus; yet the fact that it remained unfulfilled did not shatter Christian faith. How was the catastrophe dealt with? What transformation of the faith enabled it to survive the surrender of the original expectation?"

In typical "Schweitzerian" fashion Schweitzer describes the "adjustment" of the early church to the non-fulfilment of the hopes of Jesus respecting the "coming" of the Kingdom of God. He then proceeds to describe the development

in Christian thought concerning the Kingdom to the present day.

As to the reliability of Schweitzer's views here set forth it seems that the whole is colored by Schweitzer's own peculiar, and to me utterly unacceptable interpretation of Jesus' conception of the Kingdom of God. If Schweitzer had given half the time to careful exegesis of the Gospels that he gave to the devastatingly logical application of his hypothesis to the Gospels and to Christian thought, he might never have come forward with his theory of "thoroughgoing eschatology." His Epilogue yields at least this interesting fact: he has not yielded so much as a hair's breadth in the defense of his position taken so many years ago.

As an illustration of the blindness that can afflict a truly great man and a mind that admittedly belongs to a towering genius, consider the following statement from the Epilogue:

"If Jesus thinks like his contemporaries about the world and what happens in it, then his view of the coming of the Kingdom of God must resemble that of later Judaism." (And Schweitzer means that Jesus does think like his contemporaries).

In arriving at such a statement what has Schweitzer done? He has disregarded at least two great, and to many scholars, obvious facts about Jesus, namely, (1) as a religious genius Jesus would in no sense be bound by what his contemporaries thought; (2) Jesus based his interpretation of the Kingdom of God principally in the Old Testament, as indeed he based other of his teachings. How could Schweitzer miss the fact that Jesus' conflict with later Judaism contributed in no small measure to his rejection by his own people?

Whatever position history will accord Schweitzer as a philosopher and missionary, I cannot believe that it will ever accord him a place of eminence as an interpreter of the mind of Jesus.

Edward A. McDowell

An Introduction to New Testament Thought. By Frederick C. Grant. New York: Abingdon-Cokesbury Press, 1950. 339 pages. \$3.75.

There is a question among New Testament scholars concerning the possibility of there being a theology in the New Testament. Many deny the existence of a co-ordinated, systematic and harmonious theology in the New Testament while others accept its existence without question. The author does not become involved in the dispute but uses the term "New Testament Thought" in order to draw a larger circle to embrace the whole disputed area. However, Dr. Grant does point out that theology is found in the New Testament in an early, inchoate, pristine state with an ever increasing theological tendency observable. He assures us that a theology was implicit in Paul's writings, Hebrews, and the Johannine literature, but it is important to recognize "that of purely philosophical or metaphysical theology, working with the 'categories of the understanding' and arriving by a logical, inductive, or aprioristic method at adequate definitions of things divine, or moving on steadily from doctrine to doctrine in a systematic exposition—of this there is almost no trace in the New Testament" (p. 51).

In this volume Dr. Grant has given to us a superb analysis of the nature, scope, and development of New Testament thought. Through his previous books, numerous articles and translations of German books Dr. Grant has rendered valuable service to New Testament scholarship in our country, but this book will be one of his greatest contributions. Such a work has been needed for some time in order to bring the latest achievements of scholarship before the eyes of the ordinary reader.

Dr. Grant maintains that the thought of the New Testament is essentially a continuation and a further development of the thought of the Old Testament with a new orientation and emphasis which were to completely distinguish it from the contemporary but divergent development of rabbinic Judaism. The pattern of religious thought which is taken for granted in the New Testament is still that of the Old with certain modifications. New Testa-

ment theology was the theology of a growing Christian church. It was not a finished product but a theology in process. Dr. Grant explains that this is the reason for its variety and divergence.

After four introductory chapters entitled, *The General Pattern, Is There a New Testament Theology?, The Meaning of Growth and Variety, and The Scope of New Testament Thought*, Dr. Grant in the eight remaining chapters covers such key ideas of New Testament thought as Revelation and Scripture, The Doctrine of God, Miracles, The Doctrine of Man, The Doctrine of Christ, The Doctrine of Salvation, The Doctrine of the Church, and New Testament Ethics. In his discussion of miracles he rejects the modern tendency of rationalization and attempts to explain their significance for the primitive Christians. It is interesting to note that he does not face the issues involved in the evaluation of these stories for our own day. The last chapter in the book which is a discussion of Christian Ethics is very interesting. Dr. Grant shows that Paul's ethics have a different orientation from those of Jesus in that Jesus held to the old agrarian, biblical, and traditional emphasis while Paul supplanted and supplemented the ethics of Jesus with Pharisaic (urban) and Stoic (urban) outlooks, terms, and norms. It is hardly possible that the ethics of Jesus are an agrarian protest against urbanization.

In his treatment of Jesus as *Kyrios* the author follows the exhaustive study of W. W. von Baudissin, *Kyrios as a Name for God in Judaism and Its Place in the History of Religion*. Of particular interest is his agreement with Oscar Cullmann's view of time in *Christus und die Zeit*.

Taylor C. Smith

Hebrew Origins. By Theophile James Meek. New York: Harper & Brothers, 1950. 246 pages. \$3.00.

The first edition of this book, bearing the title, *Haskell Lectures* for 1933-34, was published in 1936. During the war the original plates were melted down for bullets. A continued demand for the work induced the publishers to issue a second edition. Prof. Meek thought it advisable

to rewrite the whole volume and as a result the second edition is entirely new. Due to recent knowledge about the chronology of the ancient Near East, Chapter I was changed completely. Chapter II is altered some by discovery of the new law codes and new developments of thought have necessitated alterations in other chapters.

Prof. Meek is correct in holding that the word "Hebrew" was not an ethnic term but was an appellative. However, he shows that though the word had no ethnic content originally that tendencies early developed in that direction. The author holds to the two cycles of traditions concerning the Hebrew entry into Palestine. According to one the entry is from the east across the Jordan with Joshua as leader. The tribes are Israelites and the conquests are in the north. According to the other the entry is from the south and is associated with Judah, Simeon, Caleb, Othniel, and other related tribes with Moses as the leading figure. The first invasion was Israelite and the second Judean. Prof. Meek states that to put the settlement of Israel in the north some two hundred years before that of the south seems the best explanation for the cultural superiority of the north over the south.

In his discussion of Hebrew law the author says that the Hebrews were dependent for their legislation only to a slight degree upon the Hittite and the Assyrian codes, but that they did draw to a certain extent from Hurrian and Canaanite law and indirectly from Babylonian. He claims that most of the law among the Hebrews was the product of their own experiences in their nomadic wanderings and in Palestine. Whatever they did borrow they made their own.

In his chapter on The Origin of the Hebrew God, Prof. Meek maintains that Yahweh was originally a storm-god, first known in Arabia. Later Yahweh was adopted by Judah as a tribal god and when Judah absorbed other tribes into itself by conquest or alliances, the domain of Yahweh was extended. The apex of this absorption came under the reign of David. The author refutes the view of Albright that monotheism among the Hebrews stems from Moses. He

claims that it is not until the time of Jeremiah and Second Isaiah that a thorough-going monotheism was possible among the Hebrews.

While the reader would hardly concur in all the conclusions of the author, he will have to admit that the arguments are submitted in a very convincing manner. Prof. Meek has used the most recent discoveries in the field of Old Testament study and he rarely makes a statement which is controversial in nature without giving adequate documentation. The author is professor of Oriental Languages in the University of Toronto and is internationally known as one of the great Hebrew scholars of our time.

Taylor C. Smith

Forward Through the Ages. By Basil Mathews. New York: Friendship Press, 1951. 276 pages. Cloth \$2.75. Paper \$1.50.

A new book by Basil Mathews is always welcome. This latest one is particularly so. It comes very near being the ideal treatment, in brief scope, of the dramatic story of the spread of Christianity the world from the very beginning until the present day. So far as it is possible to compress the contents of K. S. Latourette's monumental seven-volume *History of the Expansion of Christianity* into 252 small pages of actual text, Mathews has done it. Yet it is no mere abridgement of a longer work. It is a telling of the story in its broad outlines in such way as to preserve the connectedness and give a sense of progression which has all but breath-taking effects.

In such a brief treatment there must be sketchiness and superficiality of a sort; but it is amazing how much of accurate detail has been included. The proper proportions are always preserved. The scholarship is trustworthy. The style is vivid. For the lay reader the book is ideal. It is suited also for use as a textbook at the college level, with additional readings to be chosen from the excellent bibliography.

To this reviewer the book seems somewhat too elementary and abbreviated for use in theological seminary classes,

although even this might be managed with supplementary lectures and library assignments. Another hundred pages of meaty material added to this excellent frame by Mathews' skilled hand would make a textbook which professors of Missions would hail with delight.

To read this stimulating book is to renew one's confidence that the Christian faith will continue to forge "forward through the ages" triumphantly. H. C. Goerner

The Hebrew Impact on Western Civilization. Edited by Dagobert D. Runes. New York: Philosophical Library. 922 pages. \$10.00.

This book is dedicated "To the sainted memory of the six million children of Israel who were put to the axe by the German nation because they were of the same blood as Jesus Christ." It contains information concerning the Jewish contributions to civilization with which few people will be acquainted. Each article is by a writer well qualified to provide the necessary facts. The subjects treated include American Democracy, Social Science and Political Science, Modern Science, Medicine, Music, Art, Literature, the Dance, Drama, Journalism, Exploration, Military Affairs, Law, Religion, and Philosophy. This volume is a source-book of the knowledge of Jewish culture and will help the prejudiced Gentile to come to an appreciation of the real ability of the Jew. Gentiles as well as Jews crucified Jesus, but it was Jews who were the apostles who built the New Testament churches.

As the editor has observed, the Western World has pulled some sordid jokes on the Jew. "For almost two thousand years they stopped him from owning land, and then they accused him of refusing to work it; they stopped him from bearing arms, and then they called him a coward; they kept him from their schools and laughed at his ignorance; they kept him from public office and the right to vote, and then they called him subversive and disloyal; they stopped him from engaging in anything but small trade, and then they referred to him sneeringly as an unmitigated tradesman."

If knowledge can dispel prejudice this book will do an untold amount of good. Clyde T. Francisco

The Heart of the New Testament. By H. I. Hester. Liberty, Missouri: The William Jewell Press. 350 pages.

For a quarter of a century Dr. H. I. Hester has been Professor of Bible in William Jewell College. In those years hundreds of students have sat in his classes in Old and New Testament. Because of his long experience in the classroom and his ability as a teacher he was commissioned by the Education Commission of the Southern Baptist Convention to write textbooks for study of the Old and New Testaments in first and second year classes in colleges and universities. In one year after the publication of *The Heart of Hebrew History* this textbook was adopted for use in forty-seven colleges. The present work on the New Testament, published in 1950, will doubtless rival its predecessor in popularity.

In his foreword the author makes it clear that his book was prepared for college students on the freshman and sophomore level. He states further, "The book is not designed to take the place of the New Testament. It is an effort to arrange in narrative form the contents of the New Testament in chronological order so that the student may get an intelligent view of the origin and development of Christianity."

The author's expressed purpose prepares us for the method and contents of the book. Remembering that he is writing for college freshmen and sophomores Dr. Hester follows the chronological method of presenting the life of Christ and the Apostolic era. He deals very little with critical matters, particularly those of a literary nature that usually engage students on the seminary level.

The book is divided into three parts. Part One, "Introducing the New Testament," is given to reasons for study of the New Testament, and to a study of the historical background of Christianity. Part Two deals with the Life of Christ, and Part Three with the Apostolic Period.

Dr. Hester has handled his material well. He writes in a clear, easy-to-be-understood style. He has kept his students and hundreds of others always before him in his presentation. Many a college teacher of Bible will be grateful to this gracious teacher for providing him with this handy, readable and attractive textbook.

Edward A. McDowell

The New Testament. A Translation in the Language of the people. By Charles B. Williams. Chicago: The Moody Press, 1949. \$3.00.

Although there have been numerous translations of the New Testament into modern English, comparatively few have come into very general use. It is not always true that the best work is the most widely publicised or the most influential. Williams' translation, first published in 1937, has not been circulated nearly so extensively as certain others which are quite inferior to it. Therefore we are especially glad that the Moody Press has purchased the plates and offered a reprint at the very reasonable price of \$3.00.

The particular merit of Williams' translation lies in his careful and idiomatic rendering of the Greek tenses. Since the English verb system is so different from that of the original, this is sometimes a very difficult but always very necessary task. So-called "literal" translations are more apt to be misleading than careful idiomatic interpretations which may require entirely different constructions in our language. Accordingly, Williams has translated Matthew 16:19 in this fashion: "I will give you the keys of the kingdom of heaven, and whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven." Again, in I John 3:9, "No one who is born of God makes a practice of sinning, because the God-given life-principle continues to live in him, and so he cannot practice sinning, because he is born in God."

Although the translator exercised great freedom in his various interpretations, he has also given numerous footnotes in explanation of his renderings. These notes will be

of especial value to the student who knows something of Greek. Also, there have apparently been some changes in the text itself since the first edition, in order to replace offensive words with others less objectionable and no less accurate (cf. Matthew 5:22, where "cursed" is substituted for "damned").

Dr. Williams was at one time Dean at Southwestern Baptist Theological Seminary and was at various times connected with Howard College, Mercer University, and Union University.

H. E. Turlington

Christianity and Classical Civilization. By Ralph Stob. Grand Rapids: Wm. B. Eerdmans Co., 1950. 198 pages. \$3.00.

The relationship between the culture and thought of the Graeco-Roman world on the one hand and the origin and content of Christianity on the other has been widely disputed. Dr. Stob quite correctly affirms that the present age is much more Hellenic than Christian, and that much Pagan thought has supplanted the teaching of Scripture even within our churches.

The book is of an introductory nature, but nevertheless reflects the thorough acquaintance of the author with the Greek and Roman philosophies, whom he quotes extensively and helpfully. His contrast between Christian ethics and the ethics of Aristotle and the Stoics is particularly good, and occupies about one-third of the entire work. On the other hand, the author does not devote much space to the nature and influence of the mystery religions.

The style is intentionally simple, in order to make the subject "intelligible to others than the experts." It is marred, however, by occasional faulty sentence construction (cf. pp. 17, 55, 67, 68, 76, 113). Also, in the introductory chapters, Dr. Stob allows himself to be drawn off into discussion of certain affirmations of the Reformed Theology, a factor which will make his work less attractive to the general reader.

A rather extensive bibliography is given, though only one of the books listed was first published after 1940.

H. E. Turlington

The Return from Babel. By Gerald M. Spring. New York: The Philosophical Library, 1951, 188 pages. \$3.50.

As the title suggests, this small book attempts to give thinking people guidance in an effort to work their way through the ideological confusion engendered by the present world crisis. In the spirit of Hegel it presents a philosophical synthesis of conflicting social views which now possess the minds of men. Believing that conflict and competition are normal social processes which must always be reckoned with, the author suggests that mankind today faces two basic alternatives: annihilation through atomic and biological warfare or some sort of compromise of existing issues. Possessing a progressive view of history, he thinks that the second alternative is the one which will prevail. Therefore, he discusses ways and means through which it may be implemented. He concludes that the United Nations organization provides the most adequate framework through which the necessary compromises may be effected. He hopes that the time will come when all national groups will be united in a world state, under one central government. But he thinks that this can be best achieved when differences between nationalities, ideologies, and regional cultures are frankly recognized and properly delineated in a harmony of the whole.

This book is very thought-provoking. It is highly theoretical in approach. But sound theory is necessary to sound practice. Moreover, it challenges the accepted categories of thinking and acting. But it points out how the values inhering in them may be preserved in a new era of world society.

Millard R. Brown

God Remembers. By Charles L. Feinberg. Wheaton, Illinois: Van Kampen Press, 1951. 283 pages. \$3.00.

A good commentary on one of the greatest books of the Old Testament, Zechariah ("God Remembers"). Regarded by Rabbis for centuries as too obscure to be understood until Messiah himself arrived, the book has none the less challenged Christian interpreters, particularly as to the manner in

which its relationship to immediate environment and current history is freely mingled with passages which are obviously futuristic. Dr. Feinberg, suggesting that obscurity for the Rabbis is caused largely by their subjective bias concerning Messiah, offers a verse interpretation of the entire book.

Equally at home in Biblical Hebrew, Talmudic literature, the Jewish commentaries of the middle ages and modern critical approaches, the writer attempts a thorough treatment of the book.

It is dispensational. In that regard the book presents nothing new nor anything more cogent than others in the field.

Ingenious, however, is the author's case for identifying the Branch, Stone, Angel of Jehovah, Jehovah, and Messiah himself as one and the same person.

The book is especially worthwhile because of explanations offered on enigmatical passages. The author's rather obvious knowledge of the Hebrew language and literature of practically all periods combines well with his reviews of almost all explanations ever presented for said passages.

H. Leo Eddleman

Sons of Adam. By Samuel M. Zwemer. Grand Rapids, Michigan: Baker Book House, 1951. 164 pages. \$2.00.

Rare portraits of Old Testament characters constitute the body of this book. Glowing with local color and moving within the framework of historical accuracy, they are made to live with obvious "relatedness" to the underlying theme of the Bible.

The author knows the Near East, as well as its inhabitants both modern and ancient, along with their customs and distinctive characteristics. He also knows and respects the Scriptures.

For many the book has definite devotional value. From the homiletical viewpoint, "sermon seeds" are strewn throughout.

The illustrations from the world's choicest literature and the poems it contains alone make it worthwhile.

The author gives full expression to his sense of the eternal in general and the "Abidingness" of the Old Testament message in particular. He does not hesitate to pay his respects to extremists among the exponents of the "dogma of Evolution" and "the critical theory of Wellhausen" which "together did their utmost . . . to shatter all belief in the historicity of the 'five books of Moses' and the rest of the Old Testament" and whose "Pedantic analysis, illogical precepts, and anti-supernatural bias (refused) any quarter to the inspired writer for the slightest imperfection."

H. Leo Eddleman

Faith Is the Victory. Buell H. Kazee. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1951. 181 pages. \$2.50.

The author's introduction arouses fear that this book may be disappointing. It indicates an approach to Christian faith and life which might be mechanical, too dependent on the "miraculous" without any proper definition of miracle, too dependent upon logic rather than upon the spiritual qualities involved in Christian faith. One is especially fearful when he reads: "Our device for teaching these great truths is the pilgrimage of God's chosen people, the Israelites, from Egypt to Canaan." That seems to promise a mechanical use of the Old Testament experiences for the New Testament experience. This fear is further confirmed when one notes in the Contents that the Christian experience is to be set forth in six chapters dealing with "Walled Cities."

As one begins to read, his fears are gradually transcended. He comes into a really penetrating and clear-cut analysis of the great experiences of salvation, of Christian character, of problems of belief and some fine statements of the positive elements in Christian character. Then one comes upon guidance in committal to and achievement of Christian victory.

More and more one is led into seeing in the whole work a deep struggle within the author's own experience, both

within himself and with the environment under which he carries on his struggle for personal victory and for service in Christian ministry. One never quite gets over the feeling that the author's logic and his disappointments and resentments continued in some measure to restrain him from achieving the fullest freedom. One comes more and more to receive help from what turns out to be a very human document in the spiritual struggle of a soul in its relation to God.

The final chapter, "This Is the Victory" is a truly profound, if very brief, discussion of the ultimate nature of faith as victory. This must be said even though the reader questions whether after all the author has come into the full freedom of victory. One does realize afresh what a serious, difficult and glorious thing this becoming and being a Christian is. Possibly the author introduced too much of his personal problems unless he had at least given a clue to the nature of a deep mystery of personal tragedy which he says in his own life.

W. O. Carver

God Makes the Difference: Studies in the faith of nature and the nature of faith, by Edwin McNeill Poteat. New York: Harper and Brothers, 1951. 242 pages. \$3.00.

In this new volume Dr. Poteat has probably given us his most comprehensive, most incisive and most valuable work thus far. He has undertaken, and with gratifying penetration and skill, to travel through the whole range of what we may call human culture and to point out in each of a dozen fields the difference which it makes to thought and especially to meaning and destiny when we take account of God. In the first two chapters we are invited to consideration of "The Faith of Nature and the Nature of Faith" and "Faith and in God." In these two chapters the author transcends the contrast between naturalism as discerned and elaborated by the methods of "science" and the trans-natural approach to and interpretation of nature in terms of reality as including nature but as being in the right sense super-natural. That is, nature in terms of personal

meaning which inevitably means in terms of God "over all, through all and within all." Of course my terms of statement are not Dr. Poteat's but I think our ideas are the same.

"The faith of Christianity is the resolve to give meaning to all we know in terms of God. This meaning will be mediated through three factors: the experience of the individual as he confronts God, the experience and testimony of Jesus Christ, and the experience of witness discoverable in community." One is immediately reminded of the word of Jesus: "Believe in God and believe also in me . . . He that believeth in me, the works that I do will he do also."

The discussion does not begin with the quotations above. It begins with naturalism which the author presents with clarity and convincing fairness, but in a way to reveal, rather than to affirm, its inadequacy and incompleteness. Everywhere the discussions of this book transcend the conflicts of science and religion, which do "not rest in the natural of truth, or in the processes of learning, or in the normal postures of the human spirit." "Science cannot afford to risk love of the facts and processes of nature; its relation to them must be platonic, if anything. Nature's processes may interest but must never be allowed to seduce. The student of nature, *qua* nature, must forever remain celibate." Science cannot, therefore, as science, serve humanity as human. "Caution and restraint have been the safety of the scientist even as the boldness (faith) of the seeker after God has been his salvation. Nature never did betray the heart that loved her, or the hand that dissected her. Neither did God." "Does it need to be said that in the moral aspects of the meaning we give to all that we know and in the discharge of the obligations they lay upon us, lies the last good hope of earth?"

On the basis of such clarification and such hope the author proceeds to his discussion wherein he thinks "it will be established that in all the areas of our interest, God makes the difference in what we think and do." With such an introduction every reader will be drawn to follow through all the fifteen chapters.

The brilliant Poteat family have always been provocative and usually provoking in the two senses of that term. The author of this book in his numerous writings has probably been the most provoking of his tribe. With an active mind, a question spirit, a wide range of reading and culture he is always seeking to expand the scope of his knowledge, and thus ever becoming more aware of the widening horizon of his ignorance. He is therefore never able to reach conclusions which are dogmatic, but perhaps achieving progressively a sense of security with a feeling of stability because of fundamental convictions. The scintillating brilliance and range of his vocabulary, the fascinations of metaphor and balanced phrases and in general a poetic philosophical tendency are apt to obscure at times the depth and cogency of the thought of Dr. Poteat's writings. It is even possible that these qualities sometimes permit him to stop short where he might go on to more satisfying, if more prosaic, conclusions. Whatever one may think about this, if one is willing to do some thinking, questing and growing within the framework of his own experience and habits, then here's a book for him.

W. O. Carver

The Claim of Jesus Christ. By the Very Reverend Dom Gregory Dix, O. S. B. Wilcox and Follett Company, Chicago, New York, Toronto. Manila, 86 pages. \$1.25.

It is an interesting experience to read a volume with this title by a monk, of the Nashdom Abbey, Burnham, England. It is also gratifying to find so penetrating an insight into the nature, person and work of Jesus Christ. The seven chapters are, with some amplification, a series of British Broadcast addresses. Through the first five chapters one follows with ever increasing appreciation a thoroughly evangelical interpretation, with deep insight and with a gripping appeal to the religious soul in its essential need and in the divine provision for meeting that need.

A Protestant can't help wondering as he reads when he will reach the inevitable ecclesiastical turn concerning the way of salvation for the soul that responds to the claim

of the Christ. When one has just begun to hope that the sacramentarian way will not appear he comes definitely into it with Chapter VI, which carries the title "Accepting the Claim." One now comes to understand some rather peculiar phrases occurring in the previous chapters. And is able to see that these unusual phrases, while fitting innocently enough into the immediate context, were all the time laying the foundation for the sacramentarian interpretation at the vital point of personal redemption. Yet even here one is compelled to admire the (possibly unconscious) shrewdness with which our preacher has been loyal to the Roman doctrine of the Church as the saving institution. In spite of essential error, the interpretation of "The Eucharist" in Chapter VII is genuinely spiritual, very profound and can contribute definitely to a non-sacramentarian experience in the Lord's Supper. The book can be read with great profit by any discerning Christian.

W. O. Carver

Christ and Community. By Gilbert A. Beaver. New York: Associated Press. 367 pages. \$3.00.

The dilemma of modern society is that science has all but removed the physical barriers between nations, but never were the psychological barriers higher. The peace of the world and civilization itself are threatened by the failure of "community." Is it possible to realize that "peace among men of good will" of which the angels sang at the birth of Christ? Mr. Beaver vigorously affirms this possibility, his conviction being based on the concept of *koinonia* which, he declares, is the central core in Jesus' teaching and way of life. The approach to the "kingdom of God" ideal, which in our time has seemed almost to have gone into eclipse, is through "recreative fellowship," the recovery of the social philosophy of Jesus, according to which he becomes the "pioneer of life" for building community. The interpretation of Jesus and of Paul as giving us the only true pattern of world brotherhood is provocative, inspiring, Christian.

Over against this original ideal of community is placed the role of science in community life. Are Christianity and science complementary or competitive? Here again is creative thinking that brings religion and science to each other's support in realizing the ideal of community. Around what common core shall be gathered efforts to bring about this amplet world-wide fellowship? The answer is clear and ringing—fellowship with Jesus that provides the only common bond for the fellowship of men. This fellowship will reconcile loyalties, will create community, will awaken to solidarity, will lead the way in social discovery. The book concludes with a comprehensive survey of the unfinished tasks for fellowship—in vitalizing democracy, in remarking education, in concern for the whole man, in eliminating hindrances, in promoting stewardship, in utilizing the church and prayer. The final picture of the consummation of fellowship through redemptive love and unselfish service symbolized by the cross and the resurrection, provides material for teaching and preaching that those of us with a Christian social conscience will find indispensably valuable.

G. S. Dobbins

Our Hope of Survival. George L. Murray; Baker Book House, Grand Rapids, 1951. 133 pages. \$1.50.

Bringing the characteristic Scotch vigor and evangelical faith by way of Canada (McGill University and Presbyterian College, Montreal) the author has achieved worthy distinction among New England Presbyterians.

Dr. Murray's answer to the universal question pressing so hard upon all thoughtful minds today is a vigorous demand for clear-cut, orthodox, theologically based Christianity. He sees that the relativism in thinking and in life, the superficial materialism in social deals and behavior and the liberalism—"The Liberal Jumble"—in religious interpretation have together sapped the foundations of modern culture, and are destroying the elements of individual responsibility, freedom and personal integration.

He brings to his vigorous discussions a wide background of thoughtful reading which he utilizes in numerous, some-

times extensive, quotations. If his sense of contrast seems sometimes to carry him too far in opposing black and white, and if his righteous indignation occasionally issues in more than fair denunciation, it still remains that Dr. Murray's book is along the line of a greatly needed reaffirmation of the basic truths and realities of life. The destructive forces in all phases of present-day society surely threaten our existence and our "hope of survival" does definitely depend on restoring the "things that cannot be shaken" as the foundation for a new reconstitution of our civilization.

W. O. Carver

Wake Up or Blow Up. By Frank C. Laubach. New York: Fleming H. Revell Co., 1951. 160 pages. \$2.00.

Many of us have been preaching that, in the present desperate crisis, the only alternative to chaos and destruction is to evangelize the world in a vastly expanded program of foreign missions. Here is a book which states the case so boldly that it takes the breath away! It is one of the most powerful arguments for missions ever penned, couched in language which should capture the mind of the layman.

The danger is that Dr. Laubach, famed for his work in overcoming illiteracy, may have over-stated his case. I agree in principle with practically everything he says, and have tried to say many of the same things myself. But the "Bold New Program" for which he calls is so far beyond anything we have done that it moves dangerously near the realm of the fantastic, and may not receive the serious attention which it deserves because of its sweeping idealism. Emphasis is upon a vast expansion of technical aid for backward nations through the "Point Four Program" of the U. S. Government in cooperation with the U. N. and all Christian foreign mission boards.

The book is a tonic for the soul. It may prove to be a prophetic outburst, as it calls, "America: lift the world or lose it!"

H. C. Goerner

Christian Education in a Democracy. By Frank E. Gaebelein. New York: Oxford University Press. 305 pages. \$4.00.

This book is based on the report of the National Association of Evangelicals through its Committee on the Philosophy and Practice of Christian Education. It purports to be "an authoritative basis for action and a challenge to greater effort in the crucial field of Christian education." It seeks to get back to the foundations upon which must be founded true education that is at the same time Christian. The conclusion is reached that: "The democratic principle of freedom of conscience and of worship, which forbids the teaching of any particular religious doctrine of Ultimate Reality in public education, applies with like force against the teaching of the anti-religious doctrine of secularism, which denies ultimate reality." The author, almost completely pessimistic of the public school system as an asset to Christianity, finds the solution of the problem of education that is Christian in the "independent" school. This does not mean the repudiation of the public school but the establishment and support of a dual system of schools. The parochial school system would be greatly extended on the grade school and high school level, but would make its greatest contribution on the college level. In these church-related and church-supported schools, the Bible would be the heart of the curriculum. Christian higher education would thus provide balanced programs of liberal and professional education that are biblically centered and designed to prepare selected young people for leadership. Such a school would afford general education and various types of vocational training in a distinctively Christian setting. It would foster scientific and creative study in major areas of scholarly endeavor with the aim of confirming rather than disturbing the faith of the student. It would offer systematic instruction in Christian learning to adults. It would give counsel and support to community, regional, national and world-wide agencies committed to the extension of the gospel of Christ. Without such schools, broadly supported and largely attended, Dr. Gaebelein,

speaking for the Committee, sees little hope of stemming the tide of secularism that threatens to engulf society and destroy democracy. This is the best pronouncement that has yet appeared from the standpoint of evangelical orthodoxy in education.

G. S. Dobbins

God in Education. By Henry P. Van Dusen. New York: Charles Scribner's Sons. 127 pages. \$2.00.

The president of Union Theological Seminary, New York, has long been known for his interest in religious education. A series of lectures on "Religion in Education" at the University of Pittsburg and later at Rice Institute, Houston, Texas, constituted the source of this brief volume. Its thesis is that nearly all writings on religion in education deal with "religion" as a special subject of interest, "and discuss principally such topics as the place of a department of religion or religious courses within the curriculum, the impregnation of other courses with religious teaching or outlook, the role of college chapel, the stimulation of religious interests and activity among faculty members, etc., yet do not come to close grips with the final issue, that is, the recognition of God, presenting in retrospect the larger background from which has emerged the modern mind. President Van Dusen describes the American scene, with its confusion as to the relation of God to life and to education, and then seeks to point to the way ahead. What is required, he concludes, is "the reaffirmation of the organic unity of Truth, and therefore of true knowledge; of the inter-relatedness and interdependence of man and Nature, of the world and God, of this life and the Life Beyond; the worth of tradition as the bearer of accumulated truth and, therefore, the principal begetter of sound advance; . . . the restoration of religion to a position of necessary and unchallenged centrality; and the acknowledgment of the reality and regnancy of the Living God as the foundation of both learning and life."

G. S. Dobbins

The Democratic Philosophy of Education. By H. H. Horne. New York: The Macmillan Co., 1932. 547 pages. \$4.50.

This volume was written to go along with Dewey's "Democracy and Education" to show two contrasting philosophies and how they are worked out in a philosophy of education. Since Horne is an idealist in his philosophy and Dewey is a pragmatist the difference is at once apparent.

Carefully, almost meticulously, Professor Horne takes the various points advocated by Professor Dewey and criticizes or answers them from the view of his own philosophy. For example, Professor Dewey gives the following as a definition of education. Education "is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience." Professor Horne points out that the weakness here is not so much in what it says but in what it leaves out. He then criticizes Dewey for his inadequate assumptions concerning reality. Horne holds that "education, to be complete, must consequently adjust us to the whole of reality of which we are a part." Therefore, Horne's definition of education is, "Education is the increasing realization of the temporal and eternal values of life."

In this example is seen both the conflict and methodology in the book. It is one of the best answers to Dewey yet written. It is a "must" book in the philosophy of education.

Findley Edge

Discrimination in Higher Education. Published by Southern Conference Educational Fund, Inc., 822 Perdido Street, New Orleans, Louisiana. Paper bound, 70 pages, no price given.

Here, in booklet form, is a clear, reasoned, dispassionate approach to the problem of admission of Negroes and other non-whites to institutions of higher learning in the United States. The contents consist of addresses and discussions at a recent meeting of the Southern Educational Conference on discrimination in higher education held at Atlanta University, sponsored by 225 administrators and teachers from

116 Southern colleges and universities. The keynote address is by E. Franklin Frazier on "The Crisis in the Education of the Negro." Other notables brought addresses or led discussions on such subjects as: "The Present Situation and Recent Gains," "The Regional School Plan," "Methods and Techniques for Eliminating Discrimination." It is interesting to note that a poll of 15,000 college and university teachers in Southern states revealed that 70 per cent favored admitting Negroes now to existing graduate and professional schools without segregation.

G. S. Dobbins

How We Learn. By Boyd H. Bode. Boston: D. C. Heath and Co., 1940. 308 pages.

The problem of how we learn is an eminently practical one. It is the thesis of Professor Bode in this volume that the problem of learning is tied up with the theory of mind. Therefore he discusses four major theories of mind to determine their significance, their implications, and their validity to serve as the basis for a theory of learning.

The philosophies he discusses are: dualism, the theory of mental states, behaviorism, and pragmatism. The author undertakes to give a fair and honest appraisal of each philosophy. However one is able to sense where his sympathies lie.

Having rejected the first three philosophies as being valid, he turns to pragmatism. Physics has become the modern oracle of the pragmatist (p. 216). Things must be understood in terms of a "field." In seeing a beautiful sunset one does not have to postulate a "mind" at all. To account for it one needs "to assume nothing beyond a physical organism in relation to its "field" (p. 217). "The term mind is a name, not for a substance or mental state, but for a *function* of the environment" (p. 224). The function of the mind is to forecast or to progressively reconstruct experience. This is the old Dewey philosophy.

Professor Bode does go beyond Dewey in that he feels we need to have certain goals or ideals. However, he holds that these ideals "must be derived from experience itself and

not from any set of principles which claim authority on the ground that they have a cosmic origin and sanction" (p. 260). Thus the goals or ideals of education must be the invention of man alone. "The newer developments in both the natural sciences and the social order point to the conclusion that standards of value and conduct are flexible and changing products of everyday experience and are to be judged by no other test than the enrichment of human life here and now" (pp. 296-297). No where could one find a better statement of the basic error in all of pragmatism.

Findley Edge

The Art of Teaching. By Gilbert Highet. New York: Alfred A. Knopf. 300 pages. \$3.50.

For a half century some of the best books on teaching have come by way of Teachers' College, Columbia University. The books of John Dewey, U. L. Thorndike and others in a long list have tremendously influenced education in America. Indeed, this influence has gone around the world. One of the most brilliant of the present group of teachers at Columbia is Gilbert Highet, author of *The Classical Tradition*, which at once gave him a place among the foremost contemporary educational philosophers.

This book is no musty review of theories and methods of teaching with references to the "great teachers." Its style is journalistic, its appeal is to common sense, its readability is derived from what the newspaper writer calls "human interest." It is the sort of book that one reads for the sheer pleasure of reading, to discover with delight that the writer is not only a master of style but a master of the philosophy and practice of education. After an introduction in which teaching is set in its broad context, Professor Highet deals with (1) the teacher, (2) the teacher's methods, (3) great teachers and their pupils, (4) teaching in everyday life.

The section on Jesus as teacher is especially striking. With reverence and dignity Professor Highet describes and evaluates the personality, the content, and the method of Jesus, taking no position theologically but giving Jesus the

highest place among all teachers who have influenced the occidental world. He then concentrates attention on the problem of Judas, who serves as an example of failure even upon the part of the greatest of teachers. He puts Judas alongside Nero, whose teacher was Seneca, who likewise failed. "Why did Judas betray Jesus? Why did Nero kill his own teacher?" Professor Highet's answers are illuminating.

Bearing in mind that the book is written from the standpoint of a university professor in a great educational center, the Christian teacher and preacher will find in this fresh approach to the art of teaching much that is stimulating and rewarding.

G. S. Dobbins

Leading A Sunday Church School. By Ralph D. Heim. Philadelphia: The Muhlenberg Press, 1950. 368 pages. \$4.75.

There are several features which commend this book. First, it is comprehensive. This does not mean, of course, that it is exhaustive. But it covers a large variety of subjects relative to Church School work. It deals with such practical matters as organization, standards, unifying the organization, administering the staff, securing attendance and punctuality, and physical equipment. Yet it is not just a handbook of practical suggestions. It deals with a variety of subjects which we might call, for lack of better term, theoretical matters, such as, what is Christian education, objectives, guiding pupil activities, developing leadership, and measuring results.

In the second place, it is written from a non-denominational viewpoint. This presents a weakness as well as a point of strength. Those looking for specific denominational help will not find it. But those willing to go beneath the surface will find principles which can be adapted to their denominational program.

The author hits a happy balance between the extreme in educational philosophy. This will be wholly acceptable to the majority in the field of religious education today. This book ought to find a wide circulation.

Findley Edge

This Is Teaching. Marie I. Rasey. New York: Harper Brothers. 225 pages. \$3.00.

At length a teacher and a brilliant writer on education has got around to it—the application of the *Gestalt* school of psychological thought to theory and method in education. The plan of the book is that of “dramatic dialogues between a teacher and seventeen typical students, illustrating how teaching and the learning process are carried on at the college level.”

The author tells how she came to write the book. “Teachers whose experience has taught them that children are all of a piece and that their growth from infancy to death is an integrated oneness have felt a need for a language of wholeness with which to record their observations and continue their researches.” Miss Rasey indicates how she became fascinated with the writings of Alfred Adler, Adolf Meyer, Flanders Dunbar, Andras Angyal. Dr. Angyal’s *Foundations for Science of Personality* was like a beacon, she affirms, which lighted the way as she sought to translate his holistic concepts from the field of healing and the discipline of psychiatry into the field of hygiene and the discipline of teaching, growing out of long experience as a teacher under the constraint of this challenge, has a three-fold purpose: (1) To make concrete the abstractions of the holistic approach, conceived to be the first business of a teacher. (2) To present these conceptions within the framework of university level teaching. (3) To present a few substitutes for the old devices of lecture, required readings, and required papers, all of which she finds inadequate for the true ends of vital education. The book is cast into the form of reports of discussion meetings in which a group of alert students of education take part under Professor Rasey’s guidance. The author confesses that the discussions actually did not take place with as much ease and facility as the reports indicate, but have been “dressed up” to serve the purpose. No one interested in the improvement of teaching will dare neglect this book.

G. S. Dobbins

You Came Unto Me: A Guidebook in Pastoral Calling for Ministers and Laymen. Russell L. Dicks. Privately published by the author. Box 4802, Duke University Station, Durham, North Carolina. \$1.00.

The pastor who takes his ministry to individuals and families seriously and seeks to be a "person-minded minister" discovers allies in this concern among the lay men and women of his congregation. These persons are eager—without being too eager—to visit people who are the spiritual responsibility of the church. Yet they feel inadequate and do not know how to go about calling upon families. They need instruction, encouragement, and deepened confidence.

Russell Dicks has devised a teaching procedure and provided teaching materials for such instructions in this brief volume. Simply and beautifully written, clearly and profoundly emphasized are the main issues of the home visit or pastoral call. Pastors and church members alike are prone to think of calling as a means of merely recruiting church members. Too often the spiritually hungry and immature person "dreads" to see these "recruiting officers" coming to "ding-dong" them about coming to church. Such exaggerated sterility in personal visitation and pastoral calling can be changed by the careful study of this book, and the serious instruction of lay visitors through the use of this book.

This is more than a book; it is a powerful tool.

Wayne E. Oates

Our Children Are Cheated. By Benjamin Fine. New York: Henry Holt and Co., 1947. 244 pages. \$3.00.

The plight of our public school system has been a matter of grave concern to thinking people for the last decade. Yet the difficulties will never be overcome until the masses of the people become aware of and aroused over them. For an attempt to do this the author and the New York Times (his sponsor in this study) are to be commended.

This book is the result of a six months nation-wide study of the public school system. The author has no axe to grind nor any bill of goods to sell. He undertakes to give a fair,

objective presentation of the situation as it actually exists. He marshalls point upon point to prove his contention that "America's public school system is confronted with the most serious crisis in its history."

The shortage of teachers is alarming. The number of teachers teaching with a "substandard (emergency) certificate" increased from 2,300 in 1940 to 123,492 in 1946. The best of our youth is not going into the teaching profession today. Even many of the teachers themselves are advising young people not to enter teaching as a profession. One important reason for this attitude is that often teachers are not being paid a living salary. In many instances the janitor is paid more than the teacher. These are but a few of the points presented by the author.

This study was made in 1947. While some strides have been taken to improve the situation, not nearly enough has been done. Every parent who has a child in school, every person who is interested in the future of democracy ought to read this book.

Findley Edge

Methods of Teaching in Town and Rural Schools. By E. L. Ritter and L. A. Shepherd. New York: The Dryden Press, 1950. Revised edition. 650 pages. \$3.50.

This book is intended as a text for public school teachers. It is a revision of an earlier work produced in 1942. In the introduction a brief chapter is given to the place or function of the school. This is followed by a chapter on general techniques of teaching, such as audio-visual aids, units of work, group and individual instruction, etc.

The remainder of the volume deals with methods of teaching in specific areas: communication skills (reading, literature, language, writing), elementary mathematics, social studies (history, geography, health education, safety), science, and arts. It is well written and is arranged in a manner that would facilitate its use as a text.

One of the most interesting and most helpful parts of the book is the "study helps." These are questions provided for

each area studied in the text. These questions are divided into three parts: 1. questions dealing with the facts presented, 2. questions dealing with problem situations related to the material presented, 3. questions seeking to secure the student's personal reaction to the problems confronted.

Findley Edge

Better Church Leaders. By George U. Moore. St. Louis: The Bethany Press, 1950. 127 pages. Pages, \$1.50.

To avoid misunderstanding, it should be noted that "church leaders" as used in this book refers not to the leadership of the educational organizations but to church leaders in general or to the trustees, elders, deacons, and deaconesses specifically. Dr. Moore, as a minister of the Disciples of Christ, naturally presents the work of these leaders from the viewpoint of that denomination.

He points out how these church leaders may "make or break" the minister by their attitude and cooperation. He also has chapters on how these leaders recommend the calling of the minister, how they approve the program of the church, how they determine the church organization, etc. One can readily see this does not fit in with the church policy of Baptists.

The book is written primarily for laymen—to help them see their opportunity and responsibility in the work of the church.

Findley Edge

Philosophies of Education. By John P. Wynne. New York: Prentice-Hall, Inc., 1947. 427 pages.

This volume has an exceedingly intriguing and interesting purpose and arrangement. The author holds that "all important philosophies of education may be reduced to three general position," namely educational authoritarianism, educational *laissez faire*, and educational experimentalism. The very worthy purpose of the writer is to show how these philosophies differ in their viewpoint toward experience and practice in education.

To do this the author selects six areas of education experience and for each area shows the position of each of the above philosophies. He does the same for ten areas of school practice. This arrangement is one of the most stimulating the reviewer has seen. The analysis and position of each philosophy is usually accurate. However, it is to be regretted that such a good book is not more readable. One feels he is plowing through words in trying to read it. The results are rewarding if one is willing to expand the effort.

Findely Edge

The Lord's Prayer, Its Character, Purpose and Interpretation, by E. F. Scott. New York: Charles Scribner's Sons, 1951. 126 pages. \$2.25.

Not in all literature of all the world has so much of wisdom and religion been packed into so small a compass as has been put into what we call the Lord's Prayer. Its meaning is inexhaustible and every fresh study of the prayer is welcome. Particularly welcome is this excellent little volume by Dr. Scott, whose pen seems never to grow weary as its master, now well beyond eighty years of age, continues by his books to contribute illuminating studies in the New Testament.

This is a good book. Perhaps its best contribution is the chapters on "The Records of the Prayer" and "The Background." These enable the reader to appreciate the prayer in its historical framework. Dr. Scott makes due allowance for this framework but he insists upon the originality of the prayer in that Jesus has employed historic and current ideas in an original way. Men "have found that some principles are inherent in the nature of things," says the author, "and that all goes wrong when these are put aside. Originality consists, not in breaking away from these principles but in a deeper understanding of them . . . The original mind is that which can discover the old beneath the new."

Edward A. McDowell

New Ministers. By Ralph A. Felton. Madison, New Jersey: Department of the Rural Church, Drew Theological Seminary. 30 pages. 15 cents.

This booklet represents a survey study of 1978 ministerial students to determine the factors which influence men to enter the ministry. It is thorough, factual, significant. The study was inspired by the growing shortage of ministers, the purpose being to help increase the supply. "An attempt was made to determine the things which keep men out of the ministry and also to discover the factors that influence them to become ministers."

G. S. Dobbins

A Year of Junior Programs, by Robbie Trent. Nashville: Broadman Press, 1950. 201 pages. \$2.00.

Anything from the pen of Robbie Trent concerning children is good. She knows children from having studied about them and from having worked with them.

She presents, now, a very practical and helpful book to all superintendents of Junior departments. There is a program for every Sunday in the year—and one extra. The programs observe the basic principles of worship, always with the Junior child in mind. It is not required that one follow each program as it is given. Certainly each should adapt it to the needs and interests of his own situation. However, one would have to be exceedingly creative to improve on these programs.

Findley Edge

Moses, by A. A. Williamson. New York: Philosophical Library, 1950. 231 pages. \$4.75.

This is a philosophical interpretation of the thinking of Moses. It is the intention of the author to show that Moses held the same philosophy as that held by himself. Williamson's philosophy is designated by the term "Pyramid of Life" and is based upon what the writer calls the basic urge of life, the desire to eat. As plant life has produced animals, including man, who feed off it, just so man produces God who depends upon man for sustenance. This, says the author,

was believed both by Moses and Jesus, and he seeks to prove it.

Most readers will remain unconvinced.

Clyde T. Francisco

Prince of Egypt, by Dorothy Clark Wilson. Philadelphia: The Westminster Press, 1949. 423 pages. \$3.50.

If one desires to read an interesting novel that reveals the customs and culture of the days of Moses, no better book could be recommended. If, however, he wants to understand Moses, this book will be a hindrance. Its portrayal of Moses is imaginary, unbiblical, and humanistic. For instance, the author explains the burning bush experience of Moses as a result of sand swirling around a shrub in the red glow of the sunset. The rod changing to a snake was managed by a trick Moses had learned in Egypt. He would take a gifted reptile and stroke him until he was rigid like a rod. Then with a touch he would be a squirming snake again.

If one still reads fairy tales *Prince of Egypt* is good reading. And most of us still do! Clyde T. Francisco

The Minor Prophets, by E. B. Pusey. Grand Rapids: Baker Book House. 2 volumes. \$3.50 each.

Notes on the Psalms, by Albert Barnes, (enlarged type edition). Grand Rapids: Baker Book House. 3 volumes. \$3.00 each.

No word of explanation needs to be given concerning these works to the Old Testament scholar. They rank high in the field of Old Testament study and have already made their mark. However, having been long out of print, they are made available again to the readers of the Hebrew Scriptures. The gratitude of the scholarly and religious world is extended to the publisher for this splendid undertaking.

For those not familiar with these commentaries, it will suffice to say that both Pusey and Barnes are conservative, devout, and constructive thinkers. Their scholarship is beyond reproach, both from the standpoint of familiarity with Hebrew and knowledge of the Scriptures. These volumes by all means belong on your shelf. Clyde T. Francisco

Bible Commentary. By James Cooper Tray and George M. Adams. Grand Rapids: Zondervan Publishing House. Three volumes on the Old Testament from 760 to 1008 pages per volume. \$4.95 each.

The commentaries, formerly published, as "Biblical Encyclopedia" and "Biblical Museum" will prove very useful to the student of the Scripture. The commentary material is of sound exegesis for the most part, but it often out of date in light of modern research. The most valuable portion is the selection of comments and literary citations on each page. This often proves more rewarding than the commentary. However, among the older works on the Old Testament these volumes are most valuable.

Clyde T. Francisco

Strengthening the Spiritual Life. By Nels F. S. Ferre. New York: Harper and Brothers. 65 pages. \$1.00.

Those who have come under the charm of the personality of Nels Ferre will eagerly add this little book to their devotional literature. It is warm, friendly, helpful, "offered with real humility by one who speaks from firsthand knowledge and out of rich experience." It is an ideal gift book for a couple entering upon the adventure of Christian family life or for a group husbands and wives seeking to make their names Christian, or for the individual who needs to recover waning spiritual strength. It combines high idealism with intense practicality.

G. S. Dobbins

Church Use of Audio-Visuals. By Howard E. Tower. New York: Abingdon-Cokesbury Press, 1950. 152 pages. \$2.50.

This book gives a clear, practical, non-technical presentation of the principles and practice of audio-visual aids. It is written to help local church leaders understand the "why" and the "how" of this media. The author gives great emphasis to the proper use of audio-visuals. This emphasis is greatly needed today. Two fine chapters are given to the "Functional Uses of Audio-Visual Resources." In these chapters the author points out how visual aids can be used

to strengthen almost every aspect of the work the church is trying to do—if they are properly used.

The philosophy presented in this book is one that more of our churches need to understand and follow. The book is very readable.

Findley Edge

The Teaching of Jesus Concerning the Kingdom and the Church, by Geerhardus Vos. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951. 103 pages. \$1.50.

Some of the ideas of Dr. Vos concerning the Kingdom of God in this book are good, but of one thing this reviewer is certain, namely that the author is wrong in identifying the church with the Kingdom. It is by strangely wrong-headed exegesis of Matthew 16:18 that he comes out with such statements as these: "It must be possible, this much we may confidently affirm, to call he church he kingdom." (p. 81). "The kingdom as the church bears the features of a community of men." (p. 82).

Edward A. McDowell

The Children We Teach. By Elizabeth S. Whitehouse. Philadelphia: The Judson Press, 1950. 304 pages. \$2.50.

This is a popular treatment of an important subject. The reader is not lost in a maze of statistics and technicalities. This is not to say that the book is not sound psychologically. It is. However, the religious implications and outworkings in the growing child are presented in a way both parents and teachers can understand. The reader who is looking for a technical discussion will be disappointed. The parents or teacher who is looking for help and guidance will be appreciative.

Findley Edge

A Theological Word Book of the Bible. Edited by Alan Richardson. New York: The Macmillan Company, 1951. 290 pages. \$3.50.

The aim of this volume as stated by the editor, Alan Richardson, canon of Durham, is to "elucidate the distinctive

meanings of the key-words of the Bible." The contributors, a group of eminent biblical scholars from England, Scotland, Wales, and the United States, have not dealt with historical, geographical, archeological, and philological details in an elaborate fashion except as it was necessary for theological understanding. The contributors were asked to focus their attention upon the theological meanings of words under consideration. Canon Richardson believes that it is at this point that the ordinary reader of the Bible requires clear and positive help.

Each writer has based his contribution upon a scholarly study of the Bible and has used the modern historical and literary criticism, but the results of this investigation are presented in such a way as to help the ordinary reader to understand the real meaning of the biblical words without having to struggle through the labyrinth of the technical apparatus of biblical science.

Words of chief theological significance are treated in a lengthy fashion but words of minor importance are discussed briefly. The text of the English Revised Version has been used. All the Hebrew and Greek words have been transliterated into English characters. This work should be a valuable aid to the ordinary reader of the Bible, but its value is certainly not lessened for the theological students.

Some of the contributors to this volume are Matthew Black, L. H. Brockington, J. Y. Campbell, G. Henton Davies, A. G. Herbert, C. R. North, O. S. Rankin, Norman Snaith, and A. M. Ramsey. Taylor C. Smith

Prayer Book for the Family Circle and for Personal Devotions.
Edited by Karl H. A. Rest. 183 pages. \$1.50.

This "Prayer Book" is a book of prayers, collected from many sources and edited with discernment and skill. There are evening prayers, morning prayers, prayers of adoration, of thanksgiving, of aspiration, prayers of fellowship and communion, of contrition and confession, of consecration and commitment, prayers of petition and intercession, prayers in the experiences of sickness, sorrow, bereavement,

death, prayers for special events and holy days. The discriminating minister will especially value this selection of prayers.

G. S. Dobbins

Deeper Experience of Famous Christians. By James Gilchrist Lawson. Anderson, Indiana: The Warner Press. 381 pages. \$2.50.

This selection of remarkable spiritual experiences of great saints and sages, gleamed from their biographies, autobiographies, and other writings, is a running record of "the Spirit-filled life" from Old Testament times to the recent past. One finds the heart of the Christian experience of Savonarola, Madam Guyon, George Fox, John Bunyan, Wesley, Whitefield, Finney, Moody, and many others. To read it is to be inspired to strive for a closer walk with God.

Non-Christian Religions. A Comparative Study. By Ione Lowman. Wheaton, Illinois: Van Kampen Press, 1951. 123 pages. Price, \$1.75.

A good non-technical study of eight non-Christian religions from a conservative Christian point-of-view. The author is Librarian of the Bible Institute of Los Angeles, and for several years has taught a course in comparative religion there. The treatment is, in the main, accurate and well-balanced, but too brief to be truly adequate. It is better suited for the lay reader than for classroom use.

The Home Christian. By Carl Karatzke. Anderson, Indiana: The Warner Press, 1951. 111 pages. 75 cents.

This is a small paper-bound volume, designed for use in church-school classes and by individual parents who wish to make home life more Christian. Proceeding from the assumption "that the basic teaching of the church is done in the home of its members," the book gathers insights on Christian homemaking from both the Bible and the sociology of family life, and presents them in study-course form.

I seen him when he done it. By Gladys Blanchard Muller and Dorothy Blanchard Bennett. Wheaton: Van Kampen Press, 1951. 70 pages. \$1.25.

This is a small handbook on Christian etiquette, which deals with the many thoughtless breaches of Christian con-

duct committed everyday by church people. It is written in a light vein; and as the grammatical effrontery of the title suggests, it is designed to be entertaining. Yet it has the serious purpose of making its readers so aware of common laxities in the behavior of Christians that they will lend their efforts to help correct them.

A Life of Jesus. By Edgar J. Goodspeed. New York: Harper and Brothers, 1950. 248 pages. \$3.00.

Many biographies of Jesus have been written but only a few hold the attention of the layman as this book can. In his characteristic style Dr. Goodspeed has produced for the ordinary reader a very interesting and thought provoking account of the life of Jesus. All who read it will find it to be very appealing.

Saints Without Halos. By Alvin E. Magary. Nashville: Abingdon-Cokesbury Press, 1951. 176 pages. \$2.50.

It was with the hope that the Christians of our day may have a more intimate knowledge of the people of the New Testament and have a greater appreciation of its writers that the author wrote this book. Alvin E. Magary, pastor of the Lafayette Avenue Presbyterian Church in Brooklyn since 1930, believes that to many people the men and women of the New Testament are as unreal as the "stone effigies that adorn the facade of a medieval church."

The author points out that the saints of the New Testament were the rank and file of the early Church. They were people who quarreled, disagreed, and went astray. They were the common people of God and are presented in the New Testament with no attempt to hide their human weaknesses and failures. They are also the saints of today. They are men and women with simple faith and unpretentious piety. They are the saints without halos.

The author further states that the Church has depended for its existence, not on a spiritual aristocracy composed of priests and persons of extraordinary holiness, but on a great democracy of faith.

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